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A
GUIDE
TO THE
Devout CHRISTIAN.

In Three PARTS.

The First, Containing Meditations and Prayers affixed to the days of the Week ; Together with many Occasional Prayers for particular Persons.

The Second, for more Persons than one, or a whole Family, For every Day of the Week ; Together with many Occasional Prayers.

The Third, Containing a Discourse of the Nature and Necessity of the Holy Sacrament ; Together with Meditations thereon, Prayers and Directions for the worthy Receiving thereof.

To which is Added,

A Prayer for *Ask-Wednesday*, or any other time in *Lent* ; for *Good-Friday*, and any Day of Publick Fasting.

The Fourth Edition Corrected.

By JOHN INETT, M. A. Chanter
of the Cathedral Church of *Lincoln*.

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April 23d. 1687.

Jo. Battely.

T O T H E
Lady *NEWDIGATE*,

Wife to the Honourable
Sir *Richard Newdigate*, Baronet.

WHen Religion shews
it self in its Native
Dress and Lustre, neither
disguised by the Vice, Mi-
stakes, nor Complexion of
its Votaries, it is an Orna-
ment to the greatest Qua-
lity and Fortune, and car-
ries

The Epistle

ries a Beauty and Greatness
so attractive and commanding,
that nothing can resist.
A Truth of which, your
Ladyship's Exemplary, yet
easie and becoming Piety,
has given so great an In-
stance and certain Proof to
the World, that had I been
left free from other Obli-
gations, would have deter-
min'd my Choice in this
Dedication: As not know-
ing to whom more proper-
ly to Dedicate a Book of
Devotion, than to one who
has

Dedicatory.

has done so much Right, not to say Honour, to Religion, as to reconcile all the heights of the strictest Piety, to the decency and easiness, and all that's valuable in the sweetest Temper, and most indearing Conversation.

But what is thus made my Choice, is an act of Justice and Duty too; for what I presume now to offer, was on many accounts before your own; and as in the first Design
it

The Epistle

it was devoted to your Service and Assistance, so by long attendance on your Closet, it prescribes to the Honour of being reputed yours ; and as the change of Dress cannot lessen your Title, so I am assur'd your Goodness is such, as will heighten your value of it, for being in a capacity to be more useful. In confidence whereof, I shall presume of your Pardon and Acceptance , and inlarge no farther, but to beseech
Almighty

Dedicatory.

Almighty God long to
continue your Ladyship,
a Blessing and Honour to
your Family, a true Pat-
tern of Charity and Good-
ness, a great Example of
Vertue, Devotion, and Re-
ligion; and with all ima-
ginable Blessings on your
Self, your Family, and
Relations, reward and
crown your Piety. Which
as it is the common Prayer
of all that have the honour
to know your Ladyship,
is in a more especial and
particu-

The Epistle, &c.

particular manner, of him,
who is ambitious of no-
thing more, than to be
esteemed, what I am infi-
nitely obliged to be,

Your Ladyship's,

Most Obedient, and

Most Humble Servant,

John Inett.

T O T H E
Christian R E A D E R.

TH E greatest part of the following Devotions being wrote many Years since, and dispersed in several Copies: It was not in my Power wholly to prevent their being publick: Nor any other way to secure my self from being accountable for the Mistakes of a Copy, than by presuming so far on the Charity of the World, as to permit the Publication, I could never be certain to prevent. If they answer the End to which they are design'd, there will need no Excuse: And if they do not, 'tis yet so pardonable, but to attempt to assist
the

TO the READER.

the Devotion of well-disposed Persons, that they will at least forgive it. And as for those who have so little sense of Religion, that they cannot attend publick Devotions, but with such rudeness and indecency, as carry the most certain Marks of uneasiness and disregard; as there is no reason to expect their Candor, there is none to regard their Censure.

Medi-

MEDITATIONS

AND

PRAYERS

FOR

Every Day in the Week.

PART I.

A Meditation on the Lords Day.

I*S not the Christians business to dispute, whether Nature, or Revelation first taught the World to celebrate his Praise, who gave a being to it, by keeping one day holy. Whether the Patriarchs had stated times of Worship, or whether the Command given to the Jews, to keep one day Holy, were the re-inforcing of an old, or*
A the

the giving of a new Law. Whether that Law does oblige us to Consecrate One Day in Seven, or render one Seventh of our time the certain right of Heaven? 'Tis enough that the Miracles and blessings of a Saviours Resurrection, that the descent of the Holy Ghost, and probably some particular Directions of our Great Master, did so soon Consecrate this Day, that in St. John's time it was well known by the Name of the Lords Day; and its Observation as a part of our common Christianity spread through the Christian World, and received together with the Gospel, and by a prescription almost as ancient as Christianity, this day challenges the public Tributes of Adoration and Homage to our Great Creator. This may therefore be concluded, the Day which the Lord hath made; and in a more especial manner, His Day; and it is but Justice to give to God the things which are his, and devote this day to his Service, and a fit Subject for our Care, that a mistaken Zeal may not change
the

Part I. Sundays Meditation. 3

the Christian to a Jewish Sabbath; nor, a Notion too loose, reduce it only to a day of leisure: But this is then a day truly Holy to the Lord, when the Church has our Presence, and God our Hearts; when Union gives Courage to our Addresses, and every Christian lends the heats of a holy Zeal, to inspirit the Publick Prayers, and carry them up to Heaven; and united Devotions with a holy violence, force their entrance thither. Among such as thus keep Holy Day, let me go to the House of God; let me not trifle nor sport, nor sleep this holy time away. Let not Mammon impose necessities upon me; nor any secular Interest invade the right of Heaven; but let a publick, serious, yet unaffected Piety, and all the useful Offices of Friendship, and Charity, and Religion, attend and crown it, and let me never be ashamed thus to confess my Lord before Men.

A Morning Prayer for the Lords Day.

O Almighty God, who hast commanded every thing which hath Breath to praise thee, and made this day holy to thy self, that we may adore, and magnifie thy Glorious Name, by whose Power all things were made, and for whose pleasure they were created: Let thy Name be Glorious throughout the World; let thy power and the mightiness of thy Kingdom be known unto Men, and teach them to speak good of thee in all places of thy Dominion. But in a more especial manner teach them whom thou hast redeemed, to thank thee for that mercy, which on this day laid the Foundation of the World, and that goodness which has begotten in us a lively hope through the Resurrection of thy Son from the Dead. O do thou, that broughtest back from the Dead the Great Shepherd and Bishop of our Souls, raise

Part I. *Prayers for Sunday.* 5

us all from the death of Sin, and teach all that cry, *Lord, Lord*, to do *the will of their Father which is in Heaven*. In mercy look upon me, thy servant, here before thee, to offer unto thee my Thanks and Praise for all thy Mercies from day to day vouchsafed unto me, for the mercies of the night past, and bringing me again into thy presence: In thy mercy pardon my follies, and forgive my sins, and teach me to rest this day according to thy commandment: touch my heart with fire from thy Altar; kindle in it the most sincere and ardent desires of thy love and glory. Create in me a good and an honest Heart, and let thy word bring forth *an hundred fold*, let it fall upon *good ground*, and do thou make it powerfull to the Salvation of my Soul. Fix my affections on things above, that my heart may not wander, when I come into thy sanctuary, that a desire of the World may not withdraw my thoughts from thy

6 *Prayers for Sunday.* Part I.

Service, nor the Devil steal away the Word from my Heart. Let thy Law this day be my Guide, thy power my Defence, and thy Spirit lead me in all my ways, that this may fit me for an everlasting Rest, through the Merits of thy Son *Jesus Christ* our Lord. *Amen.*

A Prayer for the Lords Day in the Evening.

O Lord most high, who dwellest not in Temples made with hands, yet vouchsafest to admit poor Mortals into the House, where thou hast placed thy Name, to approach before thee in thy Courts, to be satisfied with the goodness of thy House, and to worship at thy Footstool: Look down from Heaven, O Lord, and behold from the habitation of thy Holiness, and thy Glory, thy unworthy Servant here before thee: Harken unto my voice, my King and my God, that prostrate my self to call unto thee, and offer
my

Part I. *Prayers for Sunday.* 7

my Sacrifice of Thanksgiving for the opportunities thou hast vouchsafed me to seek thy Face, to pay my Vows in the presence of thy people, and to come into the Courts of thy House. In mercy pardon my wandrings and imperfections, and forgive the sins of my holy things. Cover all the misdeeds of this day; remove them as far from me as the East is from the West, and the North from the South. Give me, O Lord, a sober mind, and a steadfast Judgment, that I may hold fast that which is good, and not be tossed about with every Wind of Doctrine. O thou that art a Saviour of all them that believe! Lord, help my unbelief, and then bless me among those that have not seen, and yet believe. Let thy Word never be unfruitful, but teach me to make much of thy Law, to be a doer of thy Will, and not a hearer only, deceiving my own Soul. O thou that givest seed to the Sower, do thou

give the encrease, and because it is thy Will that it should be powerful to the salvation of Souls, O be it unto thy Servant, according to thy will. Lord, be mercifull unto all that are thine; accept my supplication for all that stand in need of thy Help: Do good unto all men, especially to those that are of the Household of Faith; receive me this night into thy care and protection. O thou that neither slumbrest, nor sleepest, do thou watch over me for good; blast the malice and designs of the Devil, and wicked men, and raise me again in Health and Strength to praise and adore thy holy Name. All which I humbly beg for *Iesus Christ* his sake, my blessed Saviour and Redeemer. *Amen.*

A Prayer for any time of the Lord's-Day.

O Almighty God, who art able to do whatsoever seemeth good unto thee, and disposest the Hearts of Men as seemeth most agreeable to

Part I. *Prayers for Sunday.* 9

to thy own Will; give me a due sense of my Failures and Infirmities: make me sensible that in thee I live, and move, and have my being, and without thee can do nothing but sin against thee, that in all my wants I may have recourse to thy pity and goodness, and for all that I enjoy, may magnifie and adore thy Bounty. Give me a lively sense of all those great and invaluable Blessings, which as a Creator, and a common Father of mankind, thou hast vouchsafed to the World. And that I may never fail of a publick Tribute of Adoration and Praise: Let me take Pleasure in going to the house of my God, that by hearing I may know, and by thy Grace may be enabled to do thy Will, and not deceive my soul by being a Hearer only, that all thy Ordinances may be useful, and every return of this Day may make me fitter for the Glorious Appearance of thy Son in the day of our Lord Jesus Christ,

Amen.

A §

Monday

Monday.

A Meditation on the Love of the World.

SUCH is our eagerness in the pursuit of Worldly Blessings, that our Devotions make but a short Parenthesis in our time and business ; and we are restless and uneasy till we fly back to the service of our Mammon. Thus he that gives us our Being and our Time, is stinted to a Day ; nay, how oft is it that our greedy desires assault him in his Sanctuary, intrench upon his Right, and our worldly thoughts observe no day of Rest ? But when we dare take so much courage, as to divide betwixt God and Mammon, and notwithstanding the importunities of the World, yield one day back to our great Creator ; yet then with what greediness do we return to our wonted drudgery in the service of the World, and grudge, and think we are injured, if a single quarter be spent upon a Prayer ; and our Devotion is
thought

Part I. Monday's Meditation. 11

thought rude, if it ask a few minutes from the importunate world. Wretched Mortals that we are! How happy might we be, did we believe we served our selves by serving of our God; and by the same methods carry on our Temporal and Eternal Interest; that Prayer prospers our business, and that of the Closet helps dispatch in all other affairs; let the Christian therefore here begin the management of those concerns for which Heaven has allotted so liberal a Portion of his time. Let him not jump from the service of the preceding day, into a deluge of cares, till he has importuned the Conduct, and the patronage of Heaven, but guarded by the hand of providence, may chearfully return to his Worldly Employments, and hope for Success and Blessings to Crown his Cares.

A Prayer for Monday Morning.

O Eternal God, in whom I live,
and move, and have my being

ing, and who hast promised all things necessary to those that seek thy Kingdom, and the Righteousness thereof: Be thou pleased to accept my thanks for preserving me the night past, to direct and prosper me in all my undertakings of this Day, and the ensuing Week. Let thy Law be the Rule of all my Actions, and thy will direct and govern all my Cares: that I may mind the blessings of this without hazarding those of the other world; and whilst I seek the necessaries of this life, I may not forfeit my hopes of that which is Eternal. But so use thy Bounty, that the unrighteous Mammon may make me Friends that will receive me into Everlasting Habitations; and I may so possess thy Treasure here on Earth, that at the same time I may be preparing for that which neither Moth nor Rust can corrupt, nor Thieves break through and steal, that Treasure that is laid up in Heaven, and so manage

Part I. *Prayers for Monday.* 13

manage the Talents thou hast committed to my care, that I may at last receive my recompence in the number of the Faithfull, and enter into the joy of thy Rest. But because without thee I can do nothing, and 'tis thou that createst in me, both to will, and to do, of thy own good pleasure : Good Lord, let thy Grace both prevent and follow me, this and all my days ; let it lead me into thy way, and then guide me there, that in all my Works, begun, continued, and ended in thee, I may Promote thy Glory, and set forward the Salvation of my own Soul, through *Jesus Christ* our Lord. *Amen.*

A Prayer for Monday Evening.

O Almighty and most merciful Father, who hast permitted us to ask our daily bread, and promised all things necessary to those that seek thy Kingdom, and the Right

Righteousness thereof : Be thou pleased to continue thy Fatherly care and protection over me, to keep and bless me in all my ways, and prosper me in all the lawful concerns of Humane Life : moderate my Affections to the World, and so direct me in the pursuit of things Temporal, that piety may sanctifie all my Cares, and a respect unto thy commands consecrate all my endeavours and desires. O Holy Father, who art full of Compassion and Kindness, pardon whatsoever thou didst see amiss in the actions of this day, and accept my Thanks for all thy mercies vouchsafed unto me therein, for thy bounty in supplying my wants and needs, and for thy mercy in enlarging my Day of Repentance : Let thy Grace attend all thy Gifts, and so direct me in the management of them, that they may be useful Instruments of thy Glory; and my Gratitude and Fidelity ; fit me for the reward of the faithful
Servant

Part I. Tuesdays *Meditation.* 15

Servant in the everlasting Joys of my Masters Rest. Vouchsafe, O Lord, to enlarge thy mercy in protecting me this Night from Sin, and sad Accidents, from the malice of the Devil, and the violence of wicked men; watch over me, that I may lye down in safety, and rise again, to praise thee in the light of the living, and all for his sake, who is the light of the World, *Jesus Christ the Righteous. Amen.*

Tuesday.

A Meditation on Providence.

TH E World is governed by the same Eternal Power and Wisdom, by which at first 'twas made; which, by ways, (secret and invisible, as the Hand that guides them, and sometimes directs the counsels, and the cares of Men, to ends the Agents never designed,) and by steady Counsels brings that to pass, which seems

16 Tuesday's Meditation. Part I.

seems the effect of casualty and chance, whilst the best laid designs of men, are by the same over-ruling hand, crushed to nothing, and the fairest hopes are blasted, so little do our wisest cares and best enjoyments avail, when wiser Providence thinks fit to disappoint the one, and deny a Blessing to the other. Therefore that is only Wisdom which leads us to a dependance on that of God: and those Counsels only are safe, which guide to the most entire submission to his will: Yet such is the Pride and Folly of Humane Nature, that we measure our Hopes by the depth of our own designs, and fondly think those hills so strong, that they can never be removed; we pretend to carve out our own happiness, and by our own Politics, found our joys; and when crosses and disappointments, and unaccountable failures have discovered to us an over-ruling hand, yet even then we but divide our hopes between God and our selves, and whilst we confess our indigence, we discover our Ambition, and
with

Part I. Prayers for Tuesday. 17

with so much importunity and impatience beg the supply of our wants, that we affront the goodness we pretend to implore, and our very Prayers become a fit subject for our Repentance. But let me never so learn Christ, but commit my ways, my self, my hopes and concerns to God, and entirely resign my will to his; for that Goodness that provides for the Lilies, the Grass and Ravens, will never exclude me from his care: Let me therefore never murmur nor repine, let no impending danger fright me to distrust, no threatening cloud drive me to despair; but let me commit my ways to him, that is wise beyond my understanding, and may be merciful beyond my hopes.

A Prayer for Tuesday Morning.

O Most Holy and Almighty Father, whose Mercy has the same bounds with thy Providence, and is extended to all thy Works
with

with the eye of mercy and compassion, look down upon me: Let not my many and my crying Sins prevent thy Mercies towards me, but let that Compassion which can abundantly pardon, cast my Sins behind thy back, and turn thy Face from all my Iniquities: Let neither my Lusts, nor my Passions, my Follies nor Infirmities, my frequent omissions of Holy Duties, nor my cold and heartless performance of them turn thy mercy from me, nor my many Transgressions provoke thy Wrath and Indignation against me: Let not the abuse of thy Patience and long-suffering, my squandering the Talents thou hast lent me, nor my trifling away the precious minutes allotted to make my Peace, turn thine Ears from my Prayers, or make any one of my Offerings an Abomination; but let thy forbearance win me to amendment, thy Goodness lead me to Repentance, and a sense of my Transgressions, bring

Part I. *Prayers for Tuesday.* 19

bring a Prodigal to thy Arms. Let not my sins against Heaven, nor before thee, nor my unworthiness to be called thy Servant, give me over unto thy Wrath, but let his Merits in whom thou art well pleased, make my peace, let his Bloud seal my pardon, and thy Spirit first prepare me for, and then seal me to the day of Redemption. And that all thy Mercies may redound to thy Glory, accept my Praise for the Mercies of the past Night; let the same Providence that then protected me, this day watch over me for my good: Let the showres of thy Grace supplant the corruption of my Nature, and through *Christ* to strengthen me; enable me to do all things necessary to Godliness and Honesty, to walk innocently and unblameably towards God and Men, and at last attain to the Resurrection of the Just, through *Jesus Christ* our Lord and Saviour. *Amen.*

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A Prayer for Tuesday in the Evening.

A Almighty God, who knowest the wants, and pitiest the infirmities of thy Creatures, hearken unto my voice, O Lord, now I cry unto thee; have mercy upon me and hear me: Thou hast been my succour ever since I was born; leave me not, neither forsake me, O God of my salvation! Leave me not in the power of my lust, neither do thou forsake me whilst Sin is struggling to get Dominion over me; but let thy Spirit direct my steps, and lead me in the way everlasting. O Lord, make my ways so direct, that I may keep thy Statutes, that thy Law may be my guide, and I may exercise my self therein both Day and Night, discharging a Conscience void of Offence towards God and Man, and living before thee in all Godliness and Honesty. O Lord, 'twas thy hand that at first did make and fashion me; 'twas thou that didst pro-

provide for me, when I yet hanged upon my Mothers Breast : 'Twas thy power that made me, thy Mercy that redeemed me, and 'tis thy Providence that dayly provides for me ; and should I tell of all thy wondrous Works, they are more than I am able to exprefs. O how great is the fum of them ! And what fhall I give unto thee, O Lord ! for all thefe thy benefits : A broken Spirit and a contrite Heart are the only acceptable Sacrifices , but thefe are not mine to give, for when I would do good, evil is prefent with me, and of my felf I can do nothing ; but with thee, O Lord, nothing is impoffible. Be pleafed therefore firft to create in me a Heart truly contrite, and then accept it for a Sacrifice. Forgive all my Tranfgreffions, and blot out all my mifdeeds ; particularly thofe of this day. Continue thy protection over me this night ; let me be fafe under thy Wings, and when I lye down to
take

32 Wednesdays *Meditation.* Part I.

take my rest, do thou make me dwell in safety. Defend me from the Powers of Darknes, and bring to nought the Counsels of the Ungodly, that I may evermore give thanks unto thee who art the help of my Countenance, and my God, through *Jesus Christ* our Lord. *Amen.*

Wednesday.

A Meditation on the Vanity and Uncertainty of Worldly Enjoyments.

HE that made by circulation and change, preserves the World, which has its Ebbs and Flows; and is to day what it was not yesterday, and will be to morrow what it is not to day; and the course of Nature so necessarily requires change, that her Beauty and Order is nothing else but change, directed by the all-wise Providence; and that alone in which we seem to have a certain and undisputed property; the Bodies we
fondly

Part.I. Wednesdays Meditation. 23

fondly call our own, are in a perpetual Flux; every morsel we eat makes an alteration, and every breath we draw, makes it what it was not before; and every little and undiscerned Pore, does every moment do somewhat towards a change; nay, our better part, the Soul that seems to partake the immutability of that Nature by which 'twas formed, yet in its Operations is so unconstant to its self, that it distinguishes us as much from our selves, as from one another; and is so unlike it self in the different States of the Body, as if it were not the same Immortal Being that animates the Child and the Man: What certainty then can be expected? Where Nature and the great Creators Will, have fixed a Worm to destroy the finest Goard, and the very nature of those bewitching Vanities we dote upon, render their possession so uncertain, that they may vanish when Providence, Humane Wisdom, and our own Affections seem to unite them fastest to us; and that greatness which the World admires and pursues,

24 *Wednesdays Meditation. Part I.*
sues, is little else but Fancy and Opini-
on, and is sure of nothing, but more
noise, greater cares, and a greater ac-
count; and that which is best built,
when its arrived to its height, but
moves slower to a period, but still is
moving thither, and like the Sun once
come to the Meridian, still declines till
it sets in a cloud. And can I hope to
stand still whilst the world turns round?
Or be exempt from the consequences
of a General Revolution? Or think
Wealth or Honour more stiddy in
mine, than other hands, or with regret
and uneasiness fear their recess which
Religion and nature tells me is unavoi-
dable, or make this unconstancy a Sub-
ject of Trouble, which is the only foun-
dation, and best motive to all humane
hopes and industry; for if the enjoyments
were fixed immoveable by the hand of
Providence, it would be in vain to rise
up early, and sit up late, and eat the
bread of carefulness; there would be no-
thing to provoke the industry of the lit-
tle, nor need the manage of the great;
but

Part I. Prayers for Wednesday. 25

but the same inconstancy is fuel to our hopes, as well as fears, and the perpetual circulation, gives room to hope a higher, as well as dread a lower State; and look for a Flow, as well as an Ebb of Fortune. May Religion then beget in me, such a generous and immoveable Constancy, that the approaches of the World may not transport, nor the recess disturb me, the hopes of it not make me do an ill thing, nor the fears omit a good one.

A Prayer for Wednesday Morning.

O Eternal God, whose Bounty maintains the World, and fills all things living with plenteousness, who givest freely, yet never upbraidest our Weakness; be thou mercifully pleased that thy Grace may attend thy Bounty, and thy Spirit bless and consecrate all thou givest, that I may so use the World as not to abuse it, and so faithfully manage the Talents thou hast put in-

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to

to my Hands, that I may be ranked in the number of thy good and faithful Servants; and when I have performed like an Hireling, my day, may be rewarded in the Joys of thy Rest. Nor do I build my hopes on my own performance, but on thy mercy, and the merits of thy Son. Thou, O Lord, art infinitely blessed and happy, in the injoyment of thy own perfection, and 'tis not in the power of Dust and Ashes to add to thy Felicity, but when we have done all, we are unprofitable Servants, owing to thy Grace, all the good we do, and all the Comfort we injoy in this Life, as well as our hopes of a better. Therefore not unto us, O Lord! but unto thy Name must be ascribed the Praise. It was thy hand, O God! that made and fashioned me, and thy mercy that has preserved my Soul from Death, and my Life from Destruction; and 'tis thy Goodness that has enlarged my day of Repentance

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Part I. *Prayers for Wednesday.* 27

that has brought me through the Terrors of the past Night, through the Shadow of Death, to praise thee once more in the Land of the Living: Lord open my Mouth that I may shew forth thy praise, and declare the Wonders thou dost for the Children of Men. And let the same hand that protected me this Night, preside over me, and be my Helper and Defender this day; and thy mighty Power, by which thou subduest all things to thy self, either keep back and defend me from all Temptations, or give me Dominion over them, that Sin may not Reign in my mortal Body, nor I obey it in the lust thereof, but live over this as if it were my Dying Day; that I may be ready whensoever thou shalt please to call me, and with Joy give in my Accounts, when thy Son shall Judge the World, to whom with thee and thy Blessed Spirit, be ascribed all Honour and Glory both now and evermore. *Amen.*

A Prayer for Wednesday in the Evening.

O Almighty God, whom rightly to know is everlasting life, and without whose favour and pleasure our Days are but a shadow, and our Years as vanity: In the multitude of thy mercies look down upon me who am but a Stranger and a Pilgrim as all my Fathers were. O Lord! there is no abiding City here, and those poor Trifles we doat on here below, are nothing but Vanity and Vexation of Spirit; but in thy presence there is fullness of Joy, and at thy Right Hand there are pleasures for evermore; therefore wean me from the inordinate love of the World, carry up my affections to things above: Let my Treasure be in Heaven, and my Heart be there also. Teach me thy ways, O Lord that I may walk in thy Truth, and knit my Heart unto thee, that I may

Part I. *Prayers for Wednesday.* 29

fear thy Name: Do thou lead and guide me in all thy ways, that whilst I walk in this vain Shadow, I may not disquiet my self in vain; nor drudge and toil to heap up Riches that I know not who shall gather; but teach me to submit to thy Will in all the methods of thy Providence; and in whatsoever State I am therewith to be content. Teach me to abhor my own Iniquities, and let nothing be so uneasie to me as to sin against thee. Let it be my Meat and Drink to do thy Will, and let my Delight be in thy Statutes. And because Man is to be cut down like a Flower, and has but a short time to live, teach me to remember my latter end, to be always mindful of that great account I am one day to give: Thy purer Eyes cannot behold the least iniquity with approbation; therefore, Good Lord! be merciful to me a sinner, and heal my Soul that has sinned against thee. Be not strict to mark, but truly forgive what I have

30 *Thursdays Meditation.* Part I.
done amiss this Day, and enter not
into Judgment with me for it. Ac-
cept my hearty thanks for the Mer-
cies of this Day, and do thou, O
Lord! to whom the Darknes and
the Light are both alike, preserve
and keep, defend and bless me the
ensuing Night, and for evermore,
for *Jesus Christ* his sake my Lord and
Saviour. *Amen.*

Thursday.

A Meditation on Humane Frailty.

S*IN* was first drawn into the World
by a Woman, so able was the weak-
est hand to pull down ruin upon Man-
kind: So easie it is to do ill, and so
little study, contrivance or pains suffice
to withdraw us from our Duty, that the
Impress of Divinity, the Precepts wrote
on Nature were defaced by the Charms of
a single Sense, and behold 'tis fair, with-
stood the force of Reason, and a Law.

11

Part I. Thursdays Meditation. 37

to interdict the first Disobedience. A sad and fatal proof that in our corrupted state no Chains will hold the unruly Fiend; for if in the state of Innocence Sin were able to break in upon the World, and in Paradise it self invade Mankind, how shall we now resist the Strong Man Armed? Armed by this great debauch of Humane Nature, by the early possession of Vice, and habits of Sin well nigh as old as our being; habits which make the same Seed of Original Sin, bring forth in some Ten, in some Fifty, in others an Hundred Fold. That is indeed the Cockatrices Egg, but it is our own habits that nurse it into Serpents: 'tis the Sin of our immediate Parents, that renders the Sin of our first so dangerous, and the want of a timely care to instil the holy Rules of Vertue, that gives Sin so universal a dominion in the World. For what reason is able to grapple with Vice incorporated into Nature, endeared by custom, and by long usage become familiar. In these unhappy circumstances, who can wonder if men be

32 *Thursdays Meditation. Part I.*

governed by the Law in the Members, when they must take leave of what Sin has made dear; put off a part of themselves, and subdue their very Natures, before they can heartily set forward in the way to Heaven; and when they do, there is hardship to conquer, and difficulty to struggle with; for the brightest Soul (like Israels Cloud) has some dark side, some part or passion, that is less guarded than all the rest. And he that is proof against the most powerful assaults of a barefaced Vice (like the strongest Castle) may be taken by surprise. One Glance may let in an Adultery repulsed a Thousand times by serious Thoughts; and one passion transport the best of Men, to the commission of what they again abhor when cooled into their usual Temper. O wretched Men that we are; Who shall deliver us from this Body of Death? Whether can we fly? but to him that has conquered Death for us, to him that assumed our Natures without our Corruption; 'tis he that must redeem us from the Tyranny and Dominion of it;

Part I. Thursdays Meditation. 33

it, and he that was tempted, and yet knew no sin, he only can deliver us from the Power and Prevalence of Temptation: his Grace may be sufficient for us, and through his Strength we may do all things; Let us therefore with Zeal and Courage go on in our Christian Warfare, endeavouring by the Power of Heaven to conquer our Natures, and subdue our selves, that a sense of our fall may quicken us to run the faster; and the danger of evil habits teach us to crush the Cockatrice in the Shell, to prevent the very first steps of Sin, and still press forward toward the Mark of our high Calling; and that we may not be overtaken by the fatal night in which none can work, nor surprized into the grave before we have made our Peace with Heaven; let us put on the Armour of God, and do all to stand, that his Grace may be our Defence, and his Strength our Protection, that we may be secure under his Wings, and by his Grace conducted safe to Glory and Immortality.

A Prayer for Thursday Morning.

O Almighty and most merciful Father, who at first madest Man upright, and now he has sought out many inventions, and Sin is entered into the World by his Disobedience, desirest not his Ruin, and takest no pleasure in the Death of the Wicked, but invitest us to repent and live, and hast sent thy Son to save sinners, and with all the love and tenderness of a Father daily callest upon us, to turn from the evil of our ways, and save our Souls alive. Good Lord, who createst in us both to will and to do of thy own good Pleasure; let thy Grace that has appeared to teach men to deny ungodliness and worldly Lusts, form in my soul the Image of thy Son; which is created in Righteousness and true Holiness, and teach me to live righteously, soberly, and godly in this present evil World, redeeming my Time because
my

Part I. *Prayers for Thursday.* 35

my Days are evil; to go on from one degree of Grace to another, till I become perfect in *Christ Jesus*; and that whilst it is called to day, I may make my Calling and Election sure: Let thy Grace be sufficient for me, and thy Spirit help all my infirmities. Let the power of thy might subdue the sin in which I was born, and the succors of thy Grace that Iniquity in which I was conceived. Let no Temptations befall me, but such as are common unto men, and in the midst of them, let thy hand find me out, and thy Spirit guide me, that with comfort and success I may ever escape them. When the Law in my Members wars against that in my Mind, with the same hand that made and fashioned me, be pleased then to defend me: when the Devil lays his Snares, and seeks to devour my Soul, be thou my shield and Buckler, and stand up to help me. Teach me so to resist, that he may flee from me; or if my Heart entice me, do thou

36 *Prayers for Thursday. Part I.*

thou who art greater than my heart, and knowest all things, make me more than Conquerour. In thy mercy, O Lord! accept my Thanks and Praise for thy constant care and Providence over me, for the protection of the last Night, and the Favours thou hast this day renewed unto me. Let me be safe under thy Wings the remainder of it, guide me in thy ways, direct all my Goings in thy paths, that my Footsteps may not slide, that I may diligently keep thy Statutes, and in thy mercy pardon all my sins, for *Jesus Christ* his sake my only Lord and Saviour. *Amen.*

A Prayer for Thursday Evening.

O Almighty and ever blessed Lord God! who knowest I am but Dust, and remembrest whereof I am made, that all my dependance is upon thee, and without thy help I can do nothing but sin against thee; have

Part I. *Prayers for Thursday.* 37

have mercy upon me, O Lord! for my Soul trusteth in thee, and under thy Wings shall be my Trust. O hold up my Goings in thy paths, that my Footsteps slide not, and according to the multitude of thy Mercies do away mine offences. Lord, lay not my sins to my Charge, for they are like the sand of the Sea for multitude, they are more than the Hairs of my Head, and are a sore burden too heavy for me to bear. But thy Power is able to break the Bonds of my iniquity, and cast away its cords from me. O Lord, let thy Grace be sufficient for me, and though of my self I can do nothing, yet through thy strength, I can do all things; therefore, Blessed Father, stir up thy strength, and come and help me; Help me to mortifie all the lusts of my Flesh, and when evil is present with me, Lord, fail me not, neither do thou forsake me, but send forth thy Light and thy Truth to guide me: Direct my goings in thy way

38 *Fridays Meditation.* Part I.

way, and lead me in the way everlasting. O good God! to whom belong Mercy and Forgiveness, pardon the Transgressions of this day, and in mercy accept my Blessing of thee, for thy long-suffering and forbearance, and adding a day to the space of my Repentance. Lord, bless thy own Donations, and let it never be laid to my Charge, that thou givest me time, and I repented not. In mercy continue thy Providence over me; preserve me from the danger and terrors of the night. Let not Sin nor sad Accidents come nigh my Dwelling, nor any Evil approach to hurt me, for his sake in whom thou art well pleased, *Jesus Christ the Righteous. Amen.*

Friday.

A Meditation on Afflictions.

A *Afflictions arise not out of the dust,
but have their commission and
their*

Part I. Fridays Meditation. 39

their bounds, and limits from above, and are so necessary a part of the Discipline of Heaven, that the Regions of Bliss might lye void to Eternity, if God did not make use of his Rod to direct us thither; for such is our unhappy Temper, that lenity and forbearance serve only to cherish our Obstinacy: and the sweeter influences of mercy and goodness, to cultivate and mature our Impieties: We are evil when God is good to us, and sin the more when his favours abound; we prostitute his Mercies, and debauch his Blessings, and when all is serene and calm without us, our Lusts are the more ungovernable within; and our vertue seldom thrives but under the manage and conduct of the Rod. But Pharoah confesses he has sinned, and the Lord is righteous; and stubborn Israel inquires after God, when he afflicts; and the impiety, that forbearance made bold and daring, shrinks at a Storm, and in the House of Afflictions, which is ever the best School of Vertue and Goodness, men commonly learn what nothing else can teach them; for

for he has then a God to pray to, that in the Heat of his Vanity and excess, had impudence enough to deny his Being; and that lewdness that never had any bounds, but its own Will, there learns to abhor it self; and that Vertue that was cold before, that was sick and uneasie to its self, there requires new Life and Vigour, grows up into choice and delights, and learns so to relish and enjoy it self, that it becomes its own reward, and supported by its own generous Pleasures, a recompence to it self; why then should I dread a Storm, that may either make or confirm me good, beget or improve my Vertue; that if it find me ill may make me good, or if it find me good, will leave me better: May God then make me good, by whatever way seems best to him; let him give me such a vertue, as will ride out a Storm, and then send what he will; teach me chearfully to submit to the severest methods of his Providence, and then in whatever way he thinks best, let his Will be done: for if his Grace make me good, man can never make me unhappy. A

A Prayer for Friday Morning.

O Eternal God, who dwellest in
Light inaccessible, which no
mortal Eye can approach and live;
yet stillest thy self a God hearing
Prayer, and art always ready to
bow down thine Ear to all such as
call upon thee faithfully. Lord pre-
pare mine Heart to pray, and let
thine Ear hearken thereunto; give
me a sence of my necessities and
wants, and teach me so to ask, that
the lifting up of my hands may be
always acceptable in thy sight, O
Lord my strength and my Redeem-
er. And since thou hast promised
pardon to all that confess and for-
sake their Sins, be pleased to open
my Eyes that I may see and mourn
for all my Offences, and learn never
more to behold my own iniquities
with approbation. Take away the
strength and power of my natural
Corruption, redeem me from the
Bondage

Bondage and Captivity of my own Lusts, and let not sin have dominion over me, nor reign in my mortal Body. Thou, O Lord, hast commanded thy servants to ask, and promised thou wilt hear when they call upon thee; O Son of *David* have mercy upon me; O Lord heal my blindness and obduracy, speak the Word that I may receive my sight, that I may discern betwixt Good and Evil, and see the filthiness and deformity of sin, that I may abhor my self in dust and ashes, and so humble my self before thee, that the evil may never fall upon me that my sins deserve. O thou merciful Preserver of Man, do thou spare, though I have deserved punishment, and in the midst of Wrath think upon Mercy; pardon all my Vanities and Follies, my Lust and Passions; forgive my known, and cleanse me from my secret sins: Let the same goodness that has defended me the past night, protect and watch over me

Part I. *Prayers for Friday.* 43

me this day, that I may run the way of thy Commandments, and do nothing but what shall be well-pleasing in thy sight, through *Jesus Christ* our Lord. *Amen.*

A Prayer for Friday Evening.

O Father of Mercies, who savest my life from destruction, and daily crownest me with mercy and loving kindness, who hearest the voice of Prayers, and inclinest thine Ear when we call upon thee; O teach me to call upon thee as long as I live, and so to ask in thy Sons name, that it may be thy good pleasure to hear and answer all my petitions. O Father of Heaven and Earth, who knowest how to give good Gifts to thy Children, and hast promised to withhold no manner of good from those that fear thee, and that thou wilt give thy Spirit to them that ask it; Open, O Lord, to thy

thy Servant that knocks, and give to me that ask, give me thy Favour that is better than Life; forgive me my unrighteousness, and cover all my sins. O Father, I have sinned against Heaven and before thee, and am unworthy to be called thy Child, Lord make me thy servant. O let not mine Heart be enclined to any evil thing, and let me never be occupied in ungodly Works; set a Watch, O Lord, before my Mouth, and keep the Door of my Lips; make my whole Heart to praise thee; teach me to rejoyce and be glad in thee, and sing praise unto thy Name, O thou most high. Let the Benefits thou daily pourest upon me, teach me more and more to fear thy Name; thou hast laid help upon one that is mighty; let the mightiness of thy Kingdom be known unto men by casting down the strong holds of Sin and Sathan, by putting on me the Armour of God; and enable me to proceed from Grace to Grace,
from

Part I. *Prayers for Friday.* 45

from strength to strength, till I become perfect in *Christ Jesus*, and the New Man be formed in me, which is created after his Image in Righteousness and true Holiness. Lord lay not the sin of this day to my charge, but let that mercy that pardons iniquity transgression and sin, pass by all my Offences, and accept my thanks and praise for the mercies this day vouchsafed to me. O prepare thy loving mercy and faithfulness, that they may preserve me the ensuing Night; let thy hand hold me fast, and thy Arm strengthen me, that the Enemy may not be able to do me violence, nor the Sun of wickedness approach to hurt me: Be thou my God and my Father, and my strong Salvation: and let thy mercy be ever with me for *Jesus Christ* his sake. *Amen.*

Saturday

Saturday.

A Meditation on the Necessity of a Holy Life.

Religion is the method and address of Heaven to make men good and vertuous; is best understood, when most practised; and by the Piety it teaches, best asserts and defends it self: he best pleads the cause of Heaven, whose Life is the fairest Copy of its Piety, and is the best Advocate of the Gospel, that lives a pattern of that universal goodness it requires; and disputes best for his Christianity, that is good and vertuous by its Sacred Influence and Conduct; whilst unpractised Arguments answer themselves, and conclude only against the Man that brings them; so that Zeal is of no value that is only fuel to its self, and spends in useless heats that warmth which should cherish a generous and useful vertue, and kindle the holy ardours of the most sincere and unaffected Piety; for

I Part I. Saturdays Meditation. 47

for herein God has laid the foundation of our hopes, here center all his Precepts, his Threats and Promises : He gives assurance of Life and Glory, that having such Promises we should purifie our selves ; has revealed his Will, that we might know and obey it, and lest his menaces on record, that the Terror of the Lord might perswade men to be good and vertuous ; and sent his Son to dye to redeem from the power and prevalence, as well as punishment of Sin ; and surely he never intended that his Righteousness should excuse the neglect of ours ; or his being good, warrant our being ill ; that our Faith should supercede our Charity, or the hopes of mercy he has given us, incourage the Impieties he has forbid ; but he expects that that Justice which spared not his own Son, should awake us from the flattering thoughts of an escape, if we neglect so great Salvation as he tenders to us in the ways of Peace and Holiness ; that his Righteousness should teach us the necessity of our own, and therefore assures us, that

that he loves, assists, and owns, and will at last reward our Piety, that she might adore, and serve him here, and be glorified with him hereafter. Let then that eternal goodness be my pattern, and let me strive to imitate that perfect Being, that I hope to adore and enjoy for ever; and my Duty be a prelude to my Reward, and a steady and serious piety introduce me to the Joys that time shall never end.

A Prayer for Saturday Morning.

ALmighty God, by whose power I was made, by whose mercy I have been redeemed, and by whose providence and bounty I have been hitherto preserved and provided for: in mercy look down upon me, and through him in whom thou art pleased, accept my Person and my Prayers, and my hearty Sacrifice of thanks and praise for all thy mercies and favours vouchsafed unto me; for preserving me the night past, and bring

Part I. *Prayers for Saturday.* 49

bringing me once more into thy
presence, to magnifie and adore thy
holy Name, for giving me so long a
space for Repentance, and so many
invitations to return and live; for all
the comforts and advantages of this
Life, which thou hast so liberally
vouchsafed unto me, and for those
glorious expectations of a better. O
Lord what is man that thou shouldst
thus be mindful of him! and the Son
of Man that thou shouldest thus regard
him! But what am I, so wretched
and miserable a sinner, that thy mer-
cies are as constant to me as the day,
that thou shouldst give thy Son to dye
for me, and with all the tendernefs
and compassion of a Father invite
me to repent and live, that have de-
served nothing else but eternally to
dye; that thou shouldst follow me
with thy goodness, whilst I have pur-
sued my ruine; that thou shouldst
use all the Arts of Love and Wisdom
to save me from the misery that my
sins deserve, whilst I have been
C making

50. *Prayers for Saturday. Part I.*
making sure of my own Damnation.
But O blessed Father! let thy mercy
at last prevail, thy patience over-
come my obstinacy, and thy good-
ness and forbearance lead me to
Repentance, and thy holy Spirit
make me humble, meek, and tracta-
ble, and obedient, and so direct and
guide me this and all my days,
that my Conversation may be inno-
cent and unblameable, that I may
study to do good, and through thy
mercy come at last to the Joys of thy
Rest, through *Jesus Christ* our bles-
sed Saviour and Redeemer. *Amen.*

A Prayer for Saturday Night.

O Almighty and most merciful
Father, to whose power and
goodness I owe my Being, and all
the Blessings that I enjoy: accept
my thanks and praise for all the mer-
cies thou hast this day vouchsafed to
me; and teach me so to use the
Blessing

Part I. *Prayers for Saturday.* 51

Blessings thou givest me here, that I may at last be fit for those which are at thy right hand for ever. Lord, forgive me all that I have done amiss, particularly the sins of this day, and for the future, teach me so to live, that by prudence and innocence, by meekness and charity, by the easiness and decency of my conversation, I may adorn the Gospel of *Christ*, and never bring a dishonour upon that Sacred Name. Thou, O Lord, knowest the frailties and infirmities of Humane Nature, how apt we are to repine at thy dealings with us, to envy our Superiours, to despise our Equals, and censure all: How easily a Temptation prevails upon us, how readily we yield to a lust, and are overcome by every attempt to turn us from our Duty: In pity look down upon me, and forgive me what is past, and so arm me by thy grace and assistance for the future, that I may entirely resign my Will to thine, and chearfully sub-

mit to all thy dispensations ; that I may behave my self with all due regard to my betters, with meekness and condescension to my Inferiours, and with all imaginable candour, and charity to all ; that I may walk warily and circumspectly amidst the dangers and temptations that compass me, and by patience and continuance in well doing , seek for Glory and Honour , and Life Eternal. O Lord, receive me this night into thy protection and care, watch over me whilst I sleep, and raise me again in health and strength to praise thee, through *Jesus Christ* our most blessed Saviour and Redeemer. *Amen.*

A Letany or general Supplication to be said at any time.

O God the Father, the Creator and merciful Preserver of Man, have pity and compassion on me a miserable sinner.

O God

O God the Son, the Saviour and Redeemer of the World, have mercy upon me.

O God the Holy Ghost, by whose power and aids we are guarded, preserved, and kept, have mercy upon me.

O merciful Lord, by whose wisdom and providence all things are ordered and directed for our good; recieve me into thy protection and care, and watch over me for my good, good Lord, I beseech thee.

From the Heats of Passion, from the surprize of Lust, and the uneasiness and mischief of a proud and ungovernable Spirit, good Lord deliver me.

From the murmurs and difficulties of a narrow Fortune, from the Insolencies and Vanities of Wealth, and from the Designs of Wicked Men, from the snares of my own Heart, from the malice of the Devil, and an inevitable danger, good Lord deliver me.

From the withdrawing of thy Grace, and from a strong Temptation, from the sad effects of Melancholly or Despair, and evil Opinions; good Lord deliver me.

That it may please thee to give me an humble, thankful, and obedient Heart, a tractable Will, a quiet and easie Spirit, governable Affections, and a devout Soul, good Lord I beseech thee.

That I may study to be quiet, and do good, that I may live as becomes the Gospel of *Christ*, that I may be always under the guidance and protection of thy Grace and Providence, and with the fruits of Righteousness adorn my holy profession; good Lord I beseech thee.

That my Failings may make me more careful and vigilant, that I may still retain a penitent Heart, and due sense of my sins, and by thy Grace live an Instrument of thy Glory, good Lord I beseech thee.

That

That I may believe all thou hast said, and do all thou commandest, that I may fear, and praise, and adore, and love thee, and be numbred with thy Saints in Glory everlasting, good Lord I beseech thee.

That my Conversation may be easie and unblameable; my Life holy, exemplary, and useful; that I may so live, that I may be fit to dye, and so dye in thy Faith and Fear, that I may be ever happy with thee, good Lord I beseech thee.

O Lord hear and answer my Prayers, for *Christ Jesus* his sake.
Amen, Amen.

A Short Prayer for any Morning.

O Almighty Father, to whose goodness I owe the safety and protection of the past night, do thou vouchsafe to accept my Praises for the same, and renew thy mercy with

the Day : let me as constantly share the light of thy Spirit, as that of the Sun, let thy Law this day be my Guide, thy power defend me, and thy Grace direct me, that every day thou addest to my Life, may make me fitter for the great Day of Accounts ; and thy mercy for the joys of thy Rest, through *Jesus Christ* our Lord. *Amen.*

A Short Prayer for the Evening.

O Almighty and most merciful Father, who delightest in shewing mercy and doing good ; pardon the sins I have committed, and teach me Thankfulness for the mercies I have this day received : continue thy watchful eye of providence over me : defend me this night from all evil accidents, sin and danger ; refresh my Body with moderate rest and sleep, adorn my Soul with the Graces

Graces of thy Holy Spirit, and save both Body and Soul in the day of our Lord Jesus Christ. Amen.

*A Prayer to be used at our coming into
Publick Prayers.*

GOOD God be merciful unto me in the pardon of all my Sins : let not their Guilt intercept our prayers, nor hinder the descent of thy Blessings ; but do thou teach us how to ask, and answer our petitions, for Jesus Christ his sake. Amen.

*A Prayer to be used when hindred from
Publick Prayers.*

MOST gracious and eternal Father, who hast promised to accept of Mercy instead of Sacrifice ; let not my absence from it, deprive me of the Blessings of thy House, but of thy goodness pardon my Omission

C 5

mission, and let me share the benefit of thy Peoples Prayers, for *Jesus Christ* his sake. *Amen.*

A Prayer for the Prosperity of the Church and Religion established.

O Blessed Father who hast brought this Nation out of Darkness into thy marvellous Light, and established amongst us thy true Religion and Worship, and by thy good Providence hast hitherto defeated the designs of all those that have conspired against it, and preserved the Church thy own right hand has planted in these Nations; do thou continue its Protector and Defender; and let no Weapon formed against it ever prosper. Let mercy and truth here meet together, let righteousness and peace kiss each other, and dwell together in our Land; and let our unprofitableness never provoke thee to take thy Gospel from us, nor suffer the
Gates

Gates of Hell to prevail against thy Church establish'd amongst us; but do thou, O Lord, be with it to the end of the World, and teach all that profess and own her Communion, never so far to distrust thy Providence, nor be misled by a mistaken Zeal, as under pretence of that, to do any thing unworthy of our holy Faith, or inconsistent with the Piety we owe to thee our God, or the Obedience we owe to our gracious Sovereign; but teach us so to live, that by meekness and charity, by loyalty and obedience, by peace and holiness, that by good works and well-doing, the World may see in our lives the characters of that Faith once delivered to the Saints, and in thy mercy thou mayest continue to us the inestimable Blessings of that Religion we enjoy, till all the World shall be one Fold and one Flock, under the great Shepherd and Bishop of our Soul, *Jesus Christ* our most blessed

blessed Saviour and Redeemer. *Amen.*

A Prayer for a Woman with Child.

O Almighty God, who knowest our Members yet being imperfect, and formest us in the Womb, have mercy on the Fruit of mine, give it a perfect understanding, and perfect limbs; and when thou bringest it to the Birth, enable me to bring forth; yet because in thy just indignation against Sin, thou hast determined that the Woman should bring forth in Sorrow, give me strength and patience to undergo my doom; and let thy pity and compassion support me under my pangs and throws, and in thy good time deliver me out of them; and all for his sake who was born of a Woman, *Jesus Christ the Righteous.*
Amen.

A Thanksgiving after Child-birth.

O Father of all Mercies, and God of all Comfort, who hast heard me in the time of trouble, and been my Helper and Deliverer ; vouchsafe to accept my humble thanks and praise, for this thy great goodness towards me. Let not my Joy, that a Child is born, make me forget thy goodness, who didst fashion all its Members, and however I may forget my pain, let me never forget thy mercy, but teach me so to manifest my self truly thankful, by a holy Life, that a fruitful Womb may be really a Blessing, and all that are, or shall be mine, may be thy Children, through *Jesus Christ* our Lord. *Amen.*

A Prayer for one that is troubled in mind.

O Father of mercy, from whom comes every good and perfect Gift

Gift, speak peace to my Soul, say unto it, I am thy Salvation. O Lord be merciful to me a Sinner; heal my Soul that has sinned against thee! O blessed Father, suffer me not to be tempted above what I am able to bear, but with the Temptation make me a way to escape it! O contend not for ever with a poor Mortal; be not always wroth with a Soul thou hast made! O sweet Jesus that wast tempted like to poor Sinners, that thou mightest be touched with a feeling of our Infirmities, and be ready to help in the time of need. O help me in my time of need! Say unto me, *thy Sins be forgiven*. Deliver me from the snares of Death that encompass me, from the pains of Hell that take hold upon me. O be merciful unto a Soul thou hast redeemed, deliver me from thy Wrath and from everlasting Damnation. Amen.

A Prayer against evil Thoughts.

O Eternal God, before whom all things are open and naked, who knowest my thoughts before they are formed, and art privy to the secret motions of my Heart, before they assume the turpitude of Sin: be thou pleased, that thy Grace may prevent every vicious Inclination that may arise in my Heart, and stifle all my propensities to sin: Speak the word, and heal the corruption from whence they spring. Let the blessed Spirit so influence, and direct, and sanctifie all my Thoughts, that a secret guilt may not harbour there, but all my intentions and secret purposes may be regulated by thy Will, and conformed unto thy Law, for *Jesus Christ* his sake. *Amen.*

Another

Another.

O Almighty and most merciful Father, who art a searcher of the Heart, and a tryer of the Reins, and before whose Tribunal I must one day account for every Guilt that stains my Thoughts ; be pleased so to guide, direct and govern them, that they may not wander when they should attend thy Service ; that neither envy, folly, lust, nor passion, may dwell there, but they may be always righteous in thy sight, through *Jesus Christ* our Lord. *Amen.*

A Prayer before, or in a Journey.

O Almighty God, whose power rules over all, and whose providence extends it self to the whole Creation, receive me into thy protection and care, and give thy Angels charge to keep me in all my ways.
De

Deliver me from the snares of wicked men, that may purpose to overthrow my goings: Bring both my Soul and Body safe to the place where I would be, and let no evil befall me in my way. O preserve my goings out and my comings in, henceforth and for evermore. *Amen.*

A Parent's Prayer for Children.

O Blessed Father, whose Gift and Heritage Children are, in mercy look down on mine; make them thy Servants; be thou unto them a God and a Father, and show them thy Salvation. Teach them to fly youthful lusts, and so to live, that out of their Lives thou mayest perfect thy own praise: make them holy and innocent, harmless and unblameable; guide them with thy Counsel, keep them in thy ways, and let them never depart from thy Statutes. O suffer them to come unto thee,

thee, and forbid them not, but make them a part of thy Kingdom here and receive them into thy Glory hereafter; for *Jesus Christ* his sake
Amen.

A Prayer for a sick Friend by a particular person.

O Father of Mercies, who hast commanded us to pray one for another, and promis'd that the Prayer of the Faithful shall prevail: O Lord let my Prayer enter into thy Ears and do thou hear me sinful Dust and Ashes, in the behalf of thy Servant which labours under thy hand. O thou merciful Preserver of Mankind preserve him in this time of trouble from all discontent, murmuring, and impatience; and in meekness teach him to possess his Soul, though the snares of Death encompass, and the pangs of Hell take hold upon him

O speak peace to his Soul! Bid it be of good cheer, thy Sins are forgiven, and say unto it, I am thy Salvation: wash it in the Blood of thy Son, cleanse it from all unrighteousness, and whensoever thou receivest it, receive it into the Mansions of bliss and joy prepared for those that love and fear thee. But with thee, O Lord, there is nothing impossible, and if thou wilt but speak the word, thy Servant may be healed. O speak that comfortable word! and when he is made whole, teach him to sin no more, lest a worse thing come unto him; but make him thy Servant, and show him thy Salvation, give him ease under, or enable him to support all his Sufferings, and whether he live or dye, make him thine; heal his Body, pardon his Sins, and save his Soul, and all for thy mercies sake in *Jesus Christ* our Lord and Saviour. *Amen.*

A

*A Prayer to be said for a sick Child by
a particular person.*

O Holy *Jesus*, who didst vouch
safe to be born of a Woman, and
consecrate the Infirmities of Child-
hood : Lord, speak the word that
this Child may be healed. O let it
live to praise thee ! But if it be thy
pleasure to take it to thy self, Lord
be it according to thy Will : let not
mine, but thy will be done. Teach
me patience, humility, and submis-
sion, and then Lord do thou what-
soever shall seem good unto thee :
only let the Child thou takest from
me be taken into thy Arms. O suffer
it to come unto thee, and forbid it
not ! but let it be one of thy King-
dom to all Eternity, and so prepare
me to follow, that we may meet to-
gether in a Joyful and glorious Re-
surrection, through *Jesus Christ* our
Lord. *Amen.*

*A Prayer in time of Sicknes to be used
by the sick person.*

O Most merciful and Almighty Father, who art able to make dry bones live, to shew thy loving kindness in the Grave, and make the dead rise up again to praise thee, and from whom alone comes Health and Salvation. O thou great Physician of Soul and Body! who healest all our Maladies, and forgiveest our Sins, be thou graciously pleased to speak the word that thy Servant may be healed: Heal my Soul, and then if it be thy good pleasure, my Body also. Forgive the Sins that provoke thy Wrath, and then stop the hand of the destroying Angel: prolong my day of Repentance, and let every minute thou addest to that, make me fitter for the day of Account. Let my patience be as great as my pains, and thy compassion and
Grace

Grace, sweeten, and sanctifie all my sufferings; take away the Sin that gives a sting to Death, and let not the Grave boast a Victory; and for his sake that took away the Sins of the World, let my many and crying Sins be freely and fully pardoned: that if thou thinkest fit to restore me to my Health, and prolong my days in the land of the living, I may praise thee for thy goodness, and declare the Wonders thou dost for the Children of men: But if the last sands of my Glass are running, and Death is at the Door, I may pass from Death to Life, and through the Grave to the Joys of thy Rest; and with him that dyed live for ever, *Jesus Christ* our only Lord and Saviour. *Amen.*

*A Thanksgiving after recovery from
Sickness, to be said by the person re-
stored to Health.*

O Lord, who hast chastened and corrected me, but not given me over unto death; and so wrought for thy name sake, that I am now alive to praise thee: O teach me to declare thy works, and from day to day to tell of thy Salvation; that I may daily honour thy Name, and preserve thy Goodness in everlasting remembrance, that has raised me up from the gates of death, and once more restored the voice of Joy and Health to my Dwelling. O kindle in my Soul the most sincere and holy Love! Raise my heart to the highest pitch of Gratitude; and whilst I have a Being, teach me to praise thee with joyful Lips. O let thy loving Correction make me great in thy Favour! and teach me never more to sleep

sleep in Security and Sin. O let it
be good for me that I have been
afflicted, by teaching me from thence
to learn that my days are but a sha-
dow, and my years as nothing, and
in my best estate I am altogether va-
nity; that I may wait all the days
of my appointed time, till my Change
shall come; and be ready at what-
soever hour my Lord shall call: And
that thy Scourge may prepare me
for thy Love, and thy Correction fit
me to be received into thy Arms.
Teach me to abhor my own Iniqui-
ty, and raise my Affections beyond
the Vanities of the World, that I
may love Thee above all things; my
Neighbour as my self, and do good
unto all Men; and let thy Angels
keep me in all thy ways, that what-
ever I do I may do all to thy Glory. O
let Grace increase with my Strength.
Let my delight be in thy Law, that
I may be exemplary in my Life, and
my Light may shine before men, that
living

living I may live in thy fear, dying I may die in thy favour, and rest for ever in the felicities of thy chosen, through Jesus Christ my Saviour and Redeemer. *Amen.*

A Prayer to be said by a sick person before he receives the blessed Sacrament.

O Almighty God, who hast numbered my months, and determined my days, and now layest thy hands upon me that I may remember my latter end : O Lord improve the Mercies of thy Rod, and prepare me for the period of my life, that is hasting by like a Shadow, and like a Dream when one awaketh. O Lord in my flesh there dwells nothing but evil, there is no sound part in my Body ; I am nothing but Wounds and Bruises and putrifying Sores, and the thoughts of my heart have been
D only

only evil, and that continually. O how often have I slighted the tender offers of thy mercy! how often have I turned my back upon the Sacred Ordinance in remembrance, of thy Son, or rose from thence to return with greediness to my former sins. But now thou hast brought my sins to remembrance, my iniquities go over my head, and are like a burthen too heavy for me to bear, but with thee O Lord, there is nothing impossible, if thou wilt thou canst make me clean. Good Lord speak the word, that thy Servant may be healed! heal all my maladies and forgive my sins; receive prodigal into thy Arms; make me worthy to taste of thy Supper, and cast not forth a sinner that cometh unto thee. O Lord send down thy help from above, to create a clean heart, and renew a right spirit within me: purge me that I may be clean, give me a Repentance new

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to be repented of, and such a Faith as works by Charity ; and let thy Charity teach me to forgive my enemies, to bless them that curse me, and pray for those that despitefully used me ; that thus cloathed with the Graces of thy Spirit, I may be fit for the Supper of thy Son, and gather a double portion of thy Heavenly Manna before my approaching day of rest. All which I humbly beg for *Jesus Christ* his sake, my blessed Saviour and Redeemer. *Amen.*
and *Amen.*

Prayers to be said in the time of Sickness by the sick person.

For Acceptance.

Lord turn thee, and have mercy on me, for I am desolate, and in Misery ! O God make haste unto me, thou art my Helper and

Deliverer, make no long tarrying, O my God! Hear my crying, O God, give ear unto my Prayer! for thou art God alone, and none can deliver as thou dost: O let my Prayer enter in to thy Ears.

Confessing God's Providence and his Justice in afflicting.

O My God, 'tis thy hand that has laid trouble upon my Loins! 'Tis thou that chastenest and correctest man for Sin, and Afflictions rise not out of the Dust. O how justly mightest thou have chang'd thy Rod into a Scorpion, and my light Affliction into everlasting Burnings! O how dreadful had been my Doom, hadst thou entred into Judgment with me, and rewarded me according to my deservings!

Confession of Sins.

O Blessed Father, how often, and how long have I sinned against thee! my Sins are all in thy sight, and mine Iniquities are not hid from thee; thou canst tell over all my back-slidings, and call my sins by their Names, for they are all open and naked in thy sight! O whither then shall I go from thy presence, whither shall I fly, or what shall I do? If I take the Wings of the morning, they cannot carry me from thy Spirit, or my own Conscience; nor is there any darkness or shadow of Death where I may hide my self! O how often have I stopped my Ears when thou didst call me to Repentance, and how just would it be with thee to mock now my Calamity is come.

Deprecating Punishment.

O Remember not against me my former Iniquities, help me, O God of my Salvation, for the Glory of thy Name! O suffer not thy whole displeasure to arise, but deliver me, and purge away all my sins, for thy name sake; let not Death be their Wages, nor Hell their portion!

For pardon of Sin.

O Blessed Jesus, who camest on purpose to seek and save that which was lost! O blessed Father, that wouldst have all men come to Repentance, and none to perish! be mercifull to a Sinner. O be merciful to my sin, for it is great! Blot out my Transgressions as a Cloud, wash me in that Fountain opened for sin and uncleanness; and justify me freely through the Redemption that

that is in *Jesus Christ*: O say unto my Soul, thy Sins be forgiven thee, and I am thy Salvation!

A Prayer for Holiness.

O Thou art the God of all Flesh! there is nothing too hard for thee; O say unto me, I will be thou clean! and be it unto thy Servant according to thy word: redeem me from all iniquity, and sanctifie me throughout; and with the Bloud of *Jesus Christ* purge my Conscience from dead works to serve thee the living God.

A Prayer for true Repentance.

O Holy Father, give me a Repentance never to be repented of! put thy Laws into my Heart, and write them upon my Soul. O do thou turn me that I may be turned; draw me, that I may run after thee;

give me an Heart of Flesh, and out of a Stone raise up a Child to *Abraham*! O teach me to abhor my own Iniquities, and let it be my meat and drink to do thy will!

For Faith, Hope, and Charity.

Lord I believe, do thou help my unbelief; give me a Faith strong and stedfast; let it work by Love, and bring forth Fruits meet for Repentance. O thou that art the hope of all the ends of the Earth! be thou my Hope: let my Hope be in thee, and let it be such as will purifie from all filthiness both of Flesh and Spirit.

O thou God of Love! take from me all Rancour and Malice, give me Brotherly Kindness and Charity: give me a Heart tender and compassionate, and teach me to love my Brother as my self, my God above all things, and let my Charity be such as will never fail.

For

*For removing the Suffering, or Patience
under it.*

O Blessed Jesus, that art touched with the sense of our Infirmities ! take this Cup from me, nevertheless, not my will, but thy will be done ; and if it cannot pass from me except I drink it, O merciful Jesus ! give me patience whilst I taste the bitter Cup ; remember thy Agonies, and pity mine : And tho' my Soul be sorrowful unto Death, be thou still my God ; leave me not, nor forsake me. O be thou my Comforter, and help me in the needful time of trouble.

For Recovery.

O Thou that art the God of Health and Salvation, restore the voice of Joy and Health to my Dwelling, that I may come into thy Gates.

with Thanksgiving, and into thy Courts with Praise, O let me live to Praise thee in the great Congregation, and tell how great things thou hast done for my Soul.

For a sanctified use of Afflictions.

O Merciful Father, who scourgest those thou lovest, and chastisest those thou wilt receive ; let thy loving Correction purge out all my Dross, and make me great in thy favour. O let me learn thy Statutes in the School of Affliction, and let it be good for me that I have been afflicted : let thy Hand awake me from my security in sin, let it teach me to call my own ways to remembrance, and turn unto the Lord, to remember my latter end, and know, that in my best Estate I am altogether Vanity. Let the remainder of my Life be thine, and
let

let nothing separate me from thy Love and Service ; but let the little time thou art pleased to spare me before I go hence and be no more seen, make me ready whensoever my Lord shall call.

For Preparation for Death and Judgment.

GOOD Lord have mercy upon me, fit me for the great and dreadful Day, prepare me for that account I am to give ; and because I cannot answer thee one of a Thousand, O let thy Sons Merits plead for me, and accept his Sufferings as a propitiation for my sins : In him be thou well pleased, make me ready to go down to the gates of the Grave, that when I shall no more see the Inhabitants of the World, and remain no longer in the Land of the Living, and have finished like
an

an Hireling my Day, I may be blessed in the Felicities of thy chosen; and with thy holy Saints and Angels blefs and praise thy Holy Name for ever and ever. O Lord, hear my Prayers, and let my Cry come unto thee, for *Jesus Christ* his sake, my blessed Lord and Saviour, *Amen.*

Who hast taught me to pray for what thou knowest needful for me, saying, *Our Father which art in Heaven, hallowed be thy Name, &c.*

[*When you have little hopes of recovery you may add,*]

Blessed Father who didst frame me in the Womb; and knowest all my Members yet being imperfect, and hast appointed that when the Body turns to dust, the Spirit should return to the God that gave it: O Lord into thy Hands I commend my Soul, thou gavest it, and it is thine! O Lord receive thy own, thou mailest it; O reject not the works of thy own Hands! 'tis thine by
pur-

purchase, O do thou receive what
thou hast redeemed! O Lord thou
God of Truth. O my Redeemer,
thou wast dead and art alive, and
livest for ever! O say unto thy Ser-
vant, be of good cheer, thy sins are
forgiven thee! In thee I trust, let
me never be confounded. O make
my Death precious in thy sight, and
number me with thy Saints in Glo-
ry everlasting. Come, Lord Jesus
come quickly; O receive my Spirit,
and let it be with thee, O Christ,
Amen and Amen.

*I therefore divide the foregoing Prayer
because the weakness of some persons
will not permit a continued Prayer;
and that the sick person may most
frequently use such parts as his Dis-
cretion shall direct.*

A Prayer to be used by the Friends of the Sick when there is no hope of Recovery, or if strength will permit, by the sick person.

O Father of Mercies receive a sinner to thy Arms! O thou great Bishop of Souls, receive thy servants Soul. O thou great Shepherd of *Israel*, receive a sheep of thy own Fold! O blessed Comforter, compleat the Image of *Christ* in thy servants Soul, make supplications for it, and perfect in it the works of Grace, of Faith, and Repentance, of Love, and holy Obedience, and let there be nothing wanting to fit it for everlasting rest, with the Souls of just men made perfect.

O God that formed it, have mercy upon it! O God that made it, do thou be pleased to save it! O blessed *Jesus*! that didst dye to save Souls, have mercy upon thy servants!

O

O Holy Ghost, that hast sanctified it, suffer it not to perish! O God most holy, O Lord most mighty, O holy and merciful Saviour, deliver it from the bitter pains of Eternal Death, and receive it into thy Arms, O blessed *Jesus* our only Saviour and Redeemer. *Amen.*

A Prayer for the 30th. of January.

O Most just and holy God, who hast visited us for our sins, and scourged us for our Iniquities, and poured out the Viols of thy wrath upon this sinful Nation, in mercy look down upon it, and spare us, when thou makest Inquisition for Bloud: Let not that of this day be repured at our hands, nor the Bloud of that blessed Martyr be upon us or our Children; but do thou spare though we deserve punishment, and in thy wrath think upon mercy:
pardon

pardon our many and crying sins, and let not the judgments fall upon us which they deserve, but spare us, Lord, most holy, O God most mighty, and deliver us from the bitter pains of Eternal Death. O thou God of mercy, have compassion on the People of these Kingdoms ; bless every one of them, in turning them from their Iniquities : Let Temperance and Charity, let Peace and Holiness, and Loyalty meet and dwell together in our Land, and be thou our Saviour and our God, and shew us thy Salvation. Bless me also, O my Father ! and hearken not to my sins that cry for vengeance ; let their guilt never draw down thy anger upon this Kingdom, but hearken to the blood of thy Son which cries for Mercy, and teach me and all the People of this Kingdom to render unto *Cæsar* the things which are his ; and to pay all due Obedience to our Sovereign, submitting
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to the higher Powers, not only for Wrath, but for Conscience sake, and let the guilt of Rebellion or Blood never more be upon us, and all for his sake who died for Sinners, *Jesus Christ* our Lord and Saviour. *Amen.*

A Thanksgiving for the 13th. of February, being their Majesties Day, or a Prayer for their Majesties.

O Almighty God who hast defeated the Malice and Designs of all the Enemies to this Monarchy, and brought our Sovereigns in Peace and Honour to the Throne of their Ancestors, thy Holy Name be blessed and praised: Continue thy especial Care and Providence over them, and make them a Blessing to these Nations: Give all their Subjects a due sense of that Obedience they owe to them; and let no Design prosper against them; but continue to these
King-

Kingdoms, the Blessings they enjoy under their Government; and by a steady and unshaken Loyalty, and chearful subjection, teach us to manifest our selves thankful for them: Protect their Persons, direct their Councils, and with Victory and Success crown their Arms; and after a long and happy Reign, crown them with Glory and Immortality, for *Jesus Christ* his sake. *Amen.*

A Thanksgiving for the 5th. of November.

O Almighty God, who didst in a wonderful manner discover and disappoint the secret Machinations of wicked Men against this Church and Kingdom; and bring to shame and justice, the Authours of that black Design: let the Imaginations of such men never better prosper; but let their

their wickedness fall upon their own Heads, and their mischiefs return in shame and confusion on themselves; and to thy Name be eternal thanks and praise for this thy great mercy and deliverance; and do thou, O Lord, that hast hitherto been good to us, beyond our hopes, and poured down thy Mercies upon us, when we could expect nothing else but the severities of thy Justice: Continue thy Favours to this Church and Kingdom, and give us all a due sense of thy mercies, that we may ever be shewing forth thy praise from Generation to Generation, through *Jesus Christ* our Lord. *Amen.*

A Prayer for the peace of the Church and State.

O Most holy Father, who art the Author and God of peace and love, infatuate the Counsels of all such

such as would embroyle this Church and Kingdom, and defeat the designs of all those that promote divisions or sedition. Open the Eyes of those poor misled People that have been abused by the pretences of Religion and Liberty : make them sensible of the black design concealed under those sacred Names ; and teach all the people to study to be quiet, and do their own business ; to love and pray for Peace ; to lay aside heat and passion, and to join together in the same mind, and in the same judgment : Let there be peace within our Walls, Prosperity within our Palaces, and do thou prosper those that study and pray for the Peace of our *Jerusalem*, and all for his sake who is the Prince of Peace, *Jesus Christ* our blessed Saviour and Redeemer. *Amen.*

A Thanksgiving for the 29th. of May.

O Almighty God, who by thy wonderful Providence didst restore our late dread Sovereign to his Kingdom, and thereby deliver us from the Miseries of Anarchy and Confusion, and settle this Church and Monarchy upon the Foundation of Piety and Justice: restoring our Sovereign to his just and undoubted Right, and us to the Blessings of Religion, and the Felicities of a just, wise, and easie Government. O Lord, make us all sensible of thy great goodness to us herein, and teach us to manifest our thankfulness for the same, by living in all Piety and Devotion to thee our God, and all due Obedience to our Sovereign Lord the King, and studying to promote Peace and Holiness, Charity and Justice amongst men; and let thy present Favours fit us for those which are

are Eternal, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Second of September,
being the Fire of London.*

O Almighty God who hast in many and extraordinary ways punished this sinful Land; and didst in the dreadful Fire testifie thy wrath and indignation against us, and punish the sins of this wicked Nation; O Lord, do thou teach us to see the things that belong to our *peace*, *before they are hid from our eyes*; and let thy judgment imprint upon us such a sense of our manifold provocations, and impieties, that we may amend our ways, and doings, *and turn unto the Lord our God*, and thy anger may cease from us. O good God! do thou put a stop to that prevailing Luxury and Prophaneness, and revive amongst us such a spirit of Piety

Piety and Devotion, that our Lives may be agreeable to the purity of that Religion thou hast established amongst us ; and we may at last receive the end of our hopes, the salvation of our Souls, through Jesus Christ our Lord. *Amen.*

A Prayer in the time of any common Affliction or Calamity on the Kingdom.

○ Almighty God, who in thy Justice hast laid thy afflicting hand upon us, and justly punished our crying Sins ; in thy mercy look down upon us : give us a true sense and hearty detestation of all our impieties ; and let thy Rod correct us to amendment, and our Repentance remove thy Judgment, and fit us for thy pity and compassion. O turn us good Lord, and let thy anger cease from us ! and till thou thinkest fit

fit to remove thy Rod, give us patience under it, and better us by it; and in thy good time deliver us from it: for his sake who suffered for us, Jesus Christ the Righteous. *Amen.*

A Servants Prayer.

O Almighty God, who in thy wisdom hast made different ranks of Men, and givest blessings suitable to every state and condition: Look down upon me, and give me grace, with patience and diligence, with fidelity and chearfulness, in that state of life in which thou hast placed me, to do my duty: and do thou at last receive me among thy faithful Servants, for his sake who took upon him the form of a Servant, Jesus Christ *Amen.*

*A Prayer for the Catholick Church,
and all Christians of whatever Com-
munion.*

O Almighty God, who in thy just Judgments has permitted some of the once flourishing Churches of Christ to be trodden down by the common Enemy of the Gospel; and others to fall into Errors; and many Divisions to arise amongst the Professors of thy Holy Name; in thy good time have mercy on thy Church; heal all her Breaches, and unite all *Christendom* into one Fold under the great Shepherd and Bishop of our Souls, Christ Jesus. O do thou arise, and have mercy upon *Sion*, and let our Heats and Animosities never bring a scandal upon our Holy Faith; but teach us Charity, and Compassion one towards another, and do thou pity and forgive us all; and however distant, and

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irreconcilable our Opinions, and outward Communion may be, yet do thou unite us in the Bonds of Charity and Holiness, and teach us to pity and forgive, and pray for one another; and do thou hear us all, for his sake who is our Mediator and Advocate, Jesus Christ our Lord.
Amen.

A Prayer for Enemies.

O Almighty God and most merciful Father, who hast compassion upon all Men, and hatest nothing that thou hast made; who sendest thy Rain upon the Just, and upon the Unjust, and art merciful to the Evil as well as Good; forgive and turn the Hearts of all my Enemies. O most holy Jesus, who diedst for thy Enemies, and didst lay down thy Life to make their Peace, through the Blood of thy Cross, and reconcile

cile us to our God, and one to another; do thou do Good to them that hate me, bless them that Curse me, and be merciful to them that have reproached or despitefully used me: Do thou forgive and teach me heartily to forgive them too, and so to overcome Evil with Good, that I may be the Child of my Father which is in Heaven, and receive the Blessing of the Merciful, in thy Glorious Kingdom, O blessed Jesus, my only Saviour and Redeemer. *Amen.*

A Prayer for all Dissenters.

O Most Holy Father, who in thy Wisdom didst foresee that an Enemy should sow Tares in thy Field, and Divisions come, and yet in thy Justice hast pronounced a Woe against them by whom Offences come; have pity and compassion on the poor misled People in

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these

these Kingdoms; forgive all they have hitherto done amiss; and for the future open their Eyes that they see the Ways of Truth and Peace. Take from them all Prejudice and Passion, all Wilfulness and Carnal Ends; and so direct and guide those thou hast appointed to watch over their Souls, that by their Piety and their Prudence, their Patience and Tenderneſs, they may be brought into the Boſom of the Church; and we may be joined together in the ſame Mind, and in the ſame Judgment; and all as one Man unite to ſtem the Tide of Irreligion and Prophanesſs; and ſo live together in Peace and Piety, that as we have but one Faith, and one Lord, ſo we may have but one Heart and one Way; and at laſt obtain the end of the ſame common Hope, the Salvation of our Souls; and all for his ſake, who is the Prince of Peace, and Great Shepherd and Biſhop of
our

our Souls, Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Prayer for Patience and Content.

O Almighty and most merciful Father, who by thy Providence dost wisely order all things for the Good and Welfare of Mankind, and dost dispense thy Mercies and thy Judgments as seems to thee most expedient to that great End, placing every one in such circumstances as thou knowest best and fittest for them: Teach me perfectly to resign my self to thy will; and not only without murmuring, peevishness, or repining, to submit to thy disposal; but with Patience and Content, to acquiesce in whatever Trial or Condition thou hast ordered or appointed for me; that at last, through his Merits who hast suffered for us, leaving us an Example

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ple that we should follow his Footsteps ; I may attain to the Resurrection of the Just ; and having submitted to thy Will here on Earth, may with thy Holy Angels eternally do thy Will in Heaven ; and with them adore and praise thy Name for ever and ever. *Amen.*

A Prayer for Repentance.

O Almighty and most merciful Father, who wouldst not the Death of a Sinner, but rather that he should repent and live ; and hast commanded all Men every where to repent : have Mercy and Compassion on me, sinful Dust and Ashes : Teach me to call my own Ways to Remembrance, and with Sorrow and Indignation to look back on my past Iniquities, and mourn for them. The Hearts of Men are in thy Hands, O Lord ! and thou turnest them where thou

thou wilt ; O do thou create a clean Heart, and renew a right Spirit within me ! Give me a true Sense of, and a hearty Detestation of all my Sins ; teach me sincerely to resolve against them, and give me Grace to be true to my Resolutions ; and let my Repentance be such, as is never to be repented of ; a Repentance to Salvation : And all for his sake in whose Name thou hast commanded Repentance and Remission of Sins to be preached to all Nations, Jesus Christ my blessed Saviour and Redeemer. *Amen.*

A Prayer for Holiness.

O Most Holy and Eternal Father, who art of purer Eyes than to behold the least Iniquity with Approbation ; and hast declared, that without Holiness no Man shall see the Lord : Do thou purge me from
E. 4 all

all Filthiness both of Flesh and Spirit; teaching me to deny all Ungodliness and worldly Lust, and to live righteously, soberly, and godly in this present evil World. O make me holy in all manner of Conversation; and holy as thou art holy; and so to live before thee in Holiness and Righteousness all my Days, that at last with thee, O most holy Father! I may receive the Fruits of Holiness; and with them that by well-doing, seek for Glory, and Honour, and Immortality, Eternal Life; and all for the sake of thy Holy Child, Jesus Christ the Righteous. *Amen.*

A Prayer for Faith.

A Almighty God from whom comes every good and perfect Gift, and who art the Author and the Giver of every good thing; do thou purge out my Diffidence and Infidelity;

lity; strengthen and encrease my Faith; let it be vigorous and lively, and let it work by Charity; let it influence my Life and Practice; and teach me so stedfastly to look up to the Author and Finisher of my Faith, that I may chearfully run in the ways of thy Commandments, and diligently keep thy Statutes; and at last be happy among them that believe, and be received with thy Faithful Servants into the Joys of thy Rest, through Jesus Christ our Lord. *Amen.*

A Prayer for Grace.

O Most merciful Father, who knowest me to be set in the midst of so many and great Temptations, that by reason of the Frailty of my Nature, I cannot always stand upright; and hast promised to give thy Spirit to them that ask it: O Lord let thy
E. 5. Grace

Grace be sufficient for me ! Manifest thy Strength in my Weakness ; and in all Trials and Temptations let thy Grace be present with me, that when I am tempted I may not fall, but through thy Assistance escape the Snares of Sin and Folly ; and so run the Race that is set before me, that I may at last obtain the Crown of Righteousness ; all which I humbly beg for his sake, who is the Son of thy Love, Jesus Christ my Lord and Saviour. *Amen.*

A Prayer for content in, and a right use of Prosperity.

O Almighty God, who knowest how uneasie we are in the midst of Plenty ; how ready to murmur even in the possession of all Temporal Blessings ; and when thy Providence is most indulgent towards us, to create to our selves Occasions to com-

complain: Do thou, O Lord, remove from me all Pride and Peevishness, all Uneasiness and Discontent; sweeten my querulous Nature, and add to thy other Blessings, a Spirit serene and easie, humble and contented; and let thy Grace teach me how to abound, to be chearful and thankful in the Enjoyment of the Blessings thou bestowest upon me; and so to use them, that they may make me such Friends as will never fail, and fit me for the everlasting Possession of true Riches in Bliss, and Glory, thro' Jesus Christ our blessed Saviour and Redeemer. *Amen.*

A Prayer for Temperance.

O Most Holy and ever blessed Jesus, who hast consecrated the Infirmities of Humane Nature, by taking upon thee our Flesh; and not only taught us by thy Example
to

to govern our Passions, and bound our Appetites, but promised to assist in well-doing all that call upon thee? Help me, I beseech thee, for the Glory of thy Name; and so constantly protect me by thy Grace and Goodness, that no Temptation may betray me to Intemperance; that my Table may never become a Snare to me; nor the indulging of my Appetite destroy that for which Christ died; but give me a perfect Conquest over my Appetite, and teach me to live up to the strictest Rules of Temperance, that no Disorders of Body or Mind may ever prejudice my Health, or stain my Innocence; but that in my Body and my Spirit, which are thine, I may glorifie thee, O blessed Father, through Jesus Christ our Lord. *Amen.*

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A Prayer for Meekness and Humility.

O Most merciful Father, who knowest the Vanity and Infirmities of human Nature, and dost promise to pity and forgive them: Have Mercy on me, vain Dust and Ashes, and forgive all my Vanity and Ambition: Let not the Reputation, or Opinion of any thing that is great or good in me, puff me up, or make me insolent and uneasie to the meanest Person; but do thou, O blessed Father! who puttest a value on the Ornament of a meek and humble Spirit; subdue every proud and aspiring thought, and teach me to learn of him that is meek and lowly, and find Rest to my Soul from all those uneasie Vanities that attend on Haughtiness and Ambition: And all for his sake, who was the great Pattern of Meekness and Humility, Jesus Christ the Righteous. *Amen.*

A Prayer of Chastity.

O Most holy Father, who art of purer Eyes than to behold the least Iniquity with Approbation, and commandest that we should be pure as thou art pure : do thou purifie me from all filthiness both of Flesh and Spirit ; let no Uncleanneſs pollute my Body, no Luſt defile my Soul ; but let my Body be holy and undefiled, as the Temple of the Holy Ghoſt ; and my Soul pure from every unclean thought and irregular Deſire ; and all my Words and Actions modeſt and innocent ; and teach me ſo entirely to conform to the ſtrictest Laws of Chastity, that at laſt with thoſe that have kept themſelves unſpotted from the Defilements of the Fleſh, I may be a follower of the Lamb for ever and ever. *Amen.*

A Prayer for Charity.

O Blessed Father, who didst so love the World, as to give thy Son for it! O blessed Jesus, who didst so love thy very Enemies, as to die for them! O blessed Spirit, whose Fruits are Peace and Love; take from me all Rancour and Malice, all Hatred and Bitterness; and pour into my Heart that most excellent Gift of Charity; teach me to overcome Evil with Good, and let my Charity be such as will never fail, but fit me to adore, and praise, and love thee for ever and ever. *Amen.*

A Prayer for any Married Person.

O Most holy Father, who in Paradise didst appoint and consecrate the conjugal State, bless thy Servant to whom that holy State has obliged me

me in the Sacred Tyes of Love and Duty : Teach us mutual Forbearance , and Tendernefs , and Kindnefs to one another ; and let a perfect Harmony and Agreement of our Affections , be the Evidence , that by that holy State thou hast made us one : Bless us together with all Spiritual and Temporal Blessings ; forgive all our Failings and Infirmities , and let the most sincere and sacred Love sweeten and endear the cares that attend that state of Life , and fit us to be ever happy with the God of Peace and Love , through Jesus Christ our Saviour. *Amen.*

A Prayer for any unmarried Person.

O Almighty God, who in thy Wisdom dost proportion and adapt thy Mercies to the Wants and Necessities of Men : Do thou, O Lord ! who knowest what Dangers and
Temp-

Temptations attend every state, and what Blessings are most needful for it; in thy Mercy bestow upon me whatever in thy wisdom thou knowest most needful; let no Temptation befall me, but what thou wilt enable me to bear: Sanctifie my present state and condition, and teach me to live in it as becomes the Gospel of Christ; let my Conversation be innocent and prudent, my Reputation untainted, and my Life unblameable: Teach me to be contented in whatsoever state I am; let my Demeanour be easie and chearful, free from Sowerness and Disdain, from Pride and Vanity, from Lust and Folly; and preserve me chaste and holy, innocent and undefiled; and all for his sake who is the Lamb without Spot and Blemish, Jesus Christ the Righteous. *Amen.*

A

A Prayer in the time of Affliction.

O Most just and holy God, who has taught us that Afflictions rise not out of the Dust, but are ordered by thy Wisdom, and directed by thy Providence; in thy Mercy and Compassion look down upon me, poor Dust and Ashes, labouring under thy afflicting Hand; give me Patience under it, and let thy Mercy support me whilst I smart under the Terrors of thy Wrath and Justice; and thy Grace be sufficient for me, teaching me entirely to resign to thy Will; and let thy blessed Spirit so direct and guide me in calling my Ways to Remembrance, that I may find out the accursed thing that has provoked thy Wrath and Indignation against me; and so strengthen me, that I may hate, and abhor, and cast from me my dearest Follies, and forsake my beloved Impieties, and thy Anger may cease from me. O thou

thou that killest, and makest alive !
hear my Prayer, forgive my Sin, and
turn thine Anger from me, for his
sake in whom thou art well pleased,
thy beloved Son, Jesus Christ our
Lord. *Amen.*

A Prisoner's Prayer.

O Most holy God, who dwellest
in Light inaccessible, yet hum-
blest thy self to behold the condition
of the most miserable Creatures;
with an Eye of pity and compassi-
on look down upon me; sanctifie
to me this my sad and afflicted state;
give me Patience to undergo it, and
deliver me from it in thy good and
appointed time : Let thy Wisdom so
direct and guide thy Rod, that
this suffering may teach me with
sorrow and regret, to reflect on my
past Sins and Follies, and unfeigned-
ly to abhor and forsake them, and
by

by true Repentance make my Peace with Heaven ; that it may be good for my Soul that my Body has been afflicted, and this light Affliction may work for me a far more exceeding and eternal weight of Glory. I confess, O Lord, 'tis just with thee thus to deal with me for my Sins, and reward me for my past Iniquities ; but with thee, O Lord, there is Mercy: O let that Mercy triumph in my Pardon and Remission, and reward me not according to my Iniquity ; but save and deliver me, and make haste to help me, O God my God. *Amen.*

A Prayer for a Person condemned to die.

O Most just and holy Lord God, who bringest to light the hidden things of Darkness, and by thy just and wise Providence, dost bring Sin to Shame and Punishment, frustra-

strating the Hopes of Wicked Men, visiting their Sins upon them in this present Life, that thou mayest deter others from the Evil of their Ways, and save their Souls in the Day of our Lord Jesus: O Lord, in Mercy look down upon me a wretched and miserable Sinner, who come before thee to confess thy Justice, in making me a sad Example to others. 'Tis just, O Lord, thus to deal with me for my Sins. Nay, O Lord, I must with Sorrow and Shame confess, it would be just with thee, should Death Eternal be the Wages of my Sins, and everlasting Sorrow the Recompence of my Iniquity: O Lord, I have slighted thy Mercy, and what can I expect, but to be an everlasting Sacrifice to thy Justice: I have stopt my Ears when thou hast called me to Repentance; O how just would it be now with thee to stop thine, & not to hear me in this my Day of Trouble! how oft have I made a mock of thy
tender

tender Offers of Grace and Mercy!
O how just would it be with thee to
mock now my calamity is come up-
on me ! How have I hardned my
Heart notwithstanding all thy Im-
portunities to repent and live, still
going on from one wickedness to
another, with greediness acting
ever the Works of Darknes, and
even hating to be reformed; and
what can I expect but that thou
shouldst deal with me according to
my Sins ? and how sad and deplora-
ble would be my estate, shouldst thou
reward me according to my Iniqui-
ties ! But with thee, O God ! there
is Mercy ; and thou willest not the
Death of a Sinner, but rather that
he should repent and live. O God
the Father of Heaven, O God the
Son, Redeemer of the World, have
Mercy upon me a Sinner, otherwise
miserable to Eternity. O God, that
so loved the World, that thou gavest
thy Son for the Redemption of it ;
let

let me not perish, O most holy Jesus! that camest on purpose to call Sinners to Repentance, and sheddest thy Blood for the Remission of Sins, have Mercy upon a poor Wretch that deserves eternally to die: Pardon and forgive me, and let me find Mercy in this my time of need: Pardon my wilful, and my heedless Follies, my Errors, and my crying Sins, particularly that for which I am to dye [*here mention your Sin for which you are to suffer, and particularly ask Gods pardon for it, and then proceed*] O Lord, thou God of Mercy, have pity on the Work of thy own Hands; and look upon me not as I am, polluted with my sins; but through his merits, who came to take away the sins of the World; bury my sins in his Grave; and however they may rise in this World to shame me, let them never rise in that which is to come, to condemn me; and whatever I suffer here, let me be

be blessed hereafter among them whose Unrighteousness is forgiven, and whose Sin is covered; and however Men may kill my Body, let my Body nor my Soul never be destroyed in Hell, but eternally saved, for Jesus Christ his sake, that died to save Sinners. *Amen.*

His Prayer for Preparation to Die.

O Most merciful Father, who knowest how frightful Death is to Human Nature, and how Sin makes it the Prince of Terror: O fit me for this dreadful Hour that is drawing on, and that great account I must shortly give; and for this end forgive me all my sins, which make me afraid, and unfit to die; strengthen and encrease my Faith, found it upon Christ the true Rock, make it found and stedfast, and through thy Mercy, O blessed Father! and thy Son's Merits, effectual; awaken my Conscience

Conscience to a true sense of, and a hearty sorrow for my past Impieties; teach and enable me to hate and abhor them; and let my Repentance be such, as thou wilt accept from a miserable Sinner, a Repentance to Salvation. O Lord inflame and enlarge my Charity, teach me to forgive all the World, to forgive my Judge, to forgive my Accusers, and the Witnesses against me; and if they have done any thing that is amiss, in bringing me to this sad End, do thou forgive them too, and let my Blood never be upon them nor their Posterity. O Holy Father, give life and vigour to my Hope; let me neither presume upon, nor despair of thy Mercy; but let thy Mercies, and thy Sons Merits be the Foundation of my Hope; let that Hope purifie me from all filthiness both of Flesh and Spirit, and let me not be disappointed of, but obtain the end of my hope, the Salvation of my

F Soul

Soul. O Lord turn me, that I may be turned; wash me, that I may be clean; purge away all my filthiness and corruption, and sanctifie me throughout; cloath me with the Wedding Garment; and by thy Goodness, and thy Sons Merits, make me fit for, and then let my pardon be sealed in Heaven, before I go hence and be no more seen; and washed in the Bloud of that Immaculate Lamb, let my Soul be presented before thee pure and spotless; and so soon as it is separated from my Body, let it be with thee, O blessed Jesus! who didst die to save Souls. O God the Father of Heaven have Mercy upon me a miserable sinner! O God the Son, Redeemer of the World, have mercy upon me a miserable sinner! O God the Holy Ghost, have mercy upon me a miserable sinner! Spare me, O Lord most holy! O God most mighty! and deliver my Soul from thy Wrath
and

and everlasting Damnation, and receive it into thy Arms, O most merciful Father, through Jesus Christ my blessed Saviour and Redeemer. *Amen,* and *Amen.*

A Prayer recommending his Soul to God.

O Almighty and most merciful Father, who hast appointed unto all Men once to die, and after this to come to Judgment: O fit me for this dreadful Hour, and that great Account I am to give! Look upon me through his merits in whom thou art well pleased; wash my Soul in his Blood, and save it for thy Mercy sake. O thou that art the Creator and Lover of Souls, have pity and compassion upon mine! Cleanse me from all my Unrighteousness, and forgive me all my Sins; and with the tenderness and bowels of a Father, receive a poor Prodigal into thy Arms; and though I have sinned a-

F 2

gainst

against Heaven, and before thee, and am unworthy to be called thy Servant, yet, O holy Father, do thou receive me to Pardon and Mercy, for his sake who dyed for Sinners: spare me, Lord most Holy! O God most Mighty! And deliver me from the guilt of all my sins, from thy wrath and everlasting Damnation. O most holy Jesus! who didst lay down thy Life that poor Sinners might not die eternally; and shed thy Bloud, that mine might not be upon my head; receive a miserable Wretch to thy Arms: O say unto me, *thy Sins be forgiven*, and receive me with thy faithful Servants into the Joys of thy Rest, and let me be ever with thee. O Lord into thy Hands I commend my Spirit; for thou hast redeemed me, O thou God of Truth! O let it be precious in thy sight, and with the Souls of just men made perfect, dwell with thee in Glory everlasting; for Christ Jesus
his

his sake, my Blessed Saviour and Redeemer. O Lord Jesus receive my Spirit. *Amen and Amen.*

*The Merchants or Seamans Prayer to
be used at Sea.*

O Eternal God, who orderest all things according to thy Will, and without whose Blessing and Protection 'tis in vain, that we rise up early, sit up late, and eat the bread of carefulness; Receive me into thy Care and Protection; give thy Angels charge over me, to keep me in all my ways; and let thy Almighty Goodness preserve me in Health and Safety, amongst all the Dangers of a boisterous and unruly Element. O thou! that shewest thy Wonders in the deep, preserve me from the Terrors of Storm and Tempest, the Violence of the Waves, the Barbarity of Pyrates, and Miseries of Ship-
E. 3 wreck,

wrack ; and make this Voyage safe and prosperous, and me thankful for these, and all thy Mercies, through Jesus Christ our Lord. *Amen.*

Merchants or Seamens Prayer in a Storm.

O Almighty God, who mightest justly destroy us in thy wrath, and suffer us to perish in thy fury : O Lord, call not our sins to remembrance, but have mercy upon us ; spare us, Lord most Holy ! O God most Mighty ! O holy and most merciful Saviour, deliver us from this dreadful state. O Lord, save us or else we perish ; say unto the Winds, peace and be still ; and to the Sea, be thou calm, and let the Winds and the Sea obey thee. O shew us thy Wonders in the Deep, and stretch forth thy Hand to save us ! O be thou our Saviour and Deliverer, and make

make hast to help us : O God my God! But if it be thy Will that our Bodies should perish ; good God fit us to die, forgive our sins, and have Mercy upon our Souls, for *Christ Jesus* sake. *Amen and Amen.*

A Thanksgiving after a Storm.

O Almighty God, who hast shewed thy Power and Goodness, in stilling the Rage of the Sea, and the Fury of the Winds, and delivered us from the Jaws of Death, whose Iniquities might deservedly have been our Ruine ; who hast shewed thy Wonders in the Deep, and restored us to safety, when the Sea was ready to swallow, and Destruction to shut her Mouth upon us : Not unto us, O Lord ! but unto thy Name be ascribed all possible Thanks and Praise, for this thy great Mercy towards us : Give us all a due sense

of it, and teach us to shew forth thy Praise in giving up our selves to thy Service, and walking before thee in Holiness and Righteousness, till thou shalt call us to thy self, eternally to adore and praise thy holy Name, through *Jesus Christ* our Lord. *Amen.*

A Thanksgiving Prayer after a good Voyage.

O Most gracious God from whom all good things do come, and to whom all Thanks and Praise are due; accept the return of a thankful Soul, for thy Care and Providence over me, in bringing me back to enjoy the Fruits of my Pains and Dangers; make me sensible that all my dependance is upon thee, and that from thy Goodness I derive all the Mercies that I enjoy; that it is not my own Care or Conduct, or the Wisdom or Industry of Man, but

but thy Merciful Providence, which is over all thy Works, that has given success to my Endeavours, and a happy end to all my Fears and Dangers, and do thou give me Grace to be thankful and shew my Gratitude, by giving up my self to thy Service, and walking before thee in Holiness and Righteousness, all my days, through *Jesus Christ* our Lord and Saviour. *Amen*

A Prayer before, or in a Fight at Sea.

O Almighty Lord of Hosts, who givest Victory in Battle, and on whom alone all Success depends; in Mercy look down upon us, and be good unto us, as thou usest to be to those that call upon thy Name: be our Keeper and Preserver in the midst of Danger; cover our Heads in the day of Battle, and deliver us not unto the Will of our Enemies;

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mies ; let them not triumph over us, nor say, we have prevailed: but let thy Providence watch over us, and preserve us safe among all the casualties and terrours of a Fight; let thy Arm strengthen us, and thy Almighty Power give success to our Arms: Give us Conduct and Courage; fit us for the worst that may befall us; but if it be thy Will, crown us with Victory and Honour, and preserve us in Health and Safety, to praise thee in the Land of the Living, who art the only Giver of all Victory, through *Jesus* our Saviour and Deliverer. *Amen.*

A
GUIDE
TO THE
Devout CHRISTIAN.

The Second Part.

CONTAINING

Prayers for several Persons, or a Whole Family, for every Morning and Evening throughout the Week. Together with Two Shorter, and Two Longer Forms, to be used any Morning or Evening.

Also many Occasional Prayers.

In every thing by Prayer and Supplications with Thanksgivings, let your Requests be made known unto God, Phil. 4. 6.

L O N D O N,

Printed for M. Wotton at the Three Daggers
in Fleet Street. 1700.

THE PREFACE.

B*Esides those who neglect the publick Service of the Church for want of a due Sense of Religion, there are too many led into the like neglect upon an Opinion that their own private Devotions are as prevalent and acceptable with God, as those of the publick. Or else, Secondly, That to read and pray in their own Families on the Lord's-Day, is all the Duty that day requires, and God expects from them. And these are the snares with which the great Enemy to Peace and Holiness deludes many well-meaning People in these Kingdoms; and makes the publick Service of God so shamefully neglected. The first Pretence is so directly opposite to the Spirit and Temper of Christ, and his Gospel, that*

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*that teach us to be meek and lowly, to that Charity that vaunteth not it self; and is not puffed up; and to that Humility and Meekness which are the Fruit of the Spirit; that it may be safely said, 'tis the Fruits of spiritual pride. Nor is the second pretence better grounded; for there is no one thing in which the Christian World is more unanimous, than in asserting it our Duty to set apart a portion of our time for the publick Service of God; and declaring that to be God's publick Service, when the Congregation met in some publick place, joins together to pray unto, and to praise God. This is that Worship of God for which the Seventh Day under the Law was, and the First under the Gospel, is now set apart. And as he would have been thought an ill Jew, that did neglect to present himself on their Sabbath, in the Temple, or the Synagogue, to bear a part in the Worship enjoined by his Religion: So they ought to be accounted ill Christians, that neglect
the*

The Preface.

the publick Worship of God on the Lord's Day more-especially, and in that publick manner which the Christians of all Ages have ever practised, and believed a Duty laid upon them by the Christian Religion. For our Christianity does as strictly oblige us to the Tributes of a publick Adoration and Praise, due to Almighty God, as the Great Lord and Governour of the World, as to the secret Piety and Devotion which have no other Witnesses than God and our own Hearts: Nor is that a Duty only, but a Favour and a Blessing too; a Blessing every good Christian ought to value, and to manifest that value by a sedulous attendance upon God's publick Worship, and a reverent and devout Behaviour therein. Let me therefore intreat all such persons, into whose hands the ensuing Devotions fall, never so far to mistake me, nor themselves, as to think any thing else intended therein, but to assist them in their private Addresses to Almighty God, when they want

The Preface.

want opportunity more publickly to serve him; and to judge so modestly of their own Devotions, however frequent or serious, that they may never hinder them from the publick, and therefore more honourable Service of God; and as you tender the Honour of God, and the Interest of the Church and Religion established in these Kingdoms, let not your remissness in coming to publick Prayers, nor your irreverence at them, be a Stumbling-Block to those who renounce, nor an offence to those who own the Communion of this Church; but believe it a Duty which lies upon you, to make use of every Opportunity to join in the publick Service of the Church; and be as serious, affectionate, and devout, when you are praying therein for common Blessings, as when you are entreating God for the necessities of your own Soul; and do not think your Quality, whatever it be, sufficient to excuse any indecency in the Service of God, but rather an obligation to give a good
Ex-

The Preface.

Example to others ; but for whispering, and talking, and rude and indecent Gestures, and all irreverent Behaviour in the Church, during the Time of Prayers, look upon them, as in truth they are, publick affronts to God and the Religion established; and as you tender the Honour of God and his Church, carefully avoid them : but when you want opportunity publickly to serve God, the Composures of private Men may be useful ; those which follow are therefore wrote under the Title of Prayers for several persons, or a whole Family, to accommodate such whose intimacy and dearness, makes them solicitous to joyn together even in their private Devotions ; and assist those, who by any natural inability cannot, or by some present Aversion, or Indisposition, are unfit to read, and so are incapable of the benefit of any other Devotions or Prayers but such as may be read to them by others. If the Prayers fixed to the Days of the Week are thought too short, there

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*there is a longer Form of Morning
and Evening Prayer ; or there are
Prayers for the Church, or the King,
or particular Graces, which may be
added and used together with them, as
in discretion you think fit.*

F A M E

FAMILY-PRAYERS

F O R

Every Day in the Week.

Part II.

*A Prayer for the Lord's Day in the
Morning.*

O Eternal God, in whom we live,
and move, and have our being,
and to whom we owe the uttermost
Service, that our corrupted Natures
render us capable of performing;
be pleased to assist us in the Holy Of-
fices of this Day, and in thy Mercy
accept them: Since thou hast vouch-
safed to carry us through the Dan-
gers of the past Night, let the same
Providence protect us in the Under-
takings of this Day; and the Spirit
of

of Wisdom so direct us, that in all our Works continued and ended in thee, we may glorifie thy holy Name: Since thou hast vouchsafed to give us thy Gospel, and to bring Life and Immortality to Light, yet hast not dealt so with many other Nations, nor given them Knowledge of thy Laws; Let not our ingratitude render us unworthy of so great a Blessing, nor our Lust ever so far prevail as to make that Mercy become a snare, or force us to choose Darknes rather than Light, because our deeds are evil; but let thy Grace so accompany thy Gospel, that it may be a Light to our Feet, and a Lanthorn to our Paths; and by thy Almighty Power a happy Instrument of our Salvation.

For this end, take from us all blindness and hardness of Heart, all tendernefs and affection to Sin; open our Understandings to see the wondrous things of thy Law, and
set

Part II. *Every Day in the Week.* 133

set our Affections on things above. Let not the dulness of our own Hearts render thy Gospel fruitless, nor the cares of this World, or the deceitfulness of Riches choak the good Seed of thy Word. Let there be no Enemy to sow Tares, but make the Ground Good, and let it bring forth an Hundred Fold : Let thy Spirit go with us to the House of Prayer, and Purge away those Lusts that make it a Den of Thieves, that our publick Services may be acceptable in thy sight, O Lord our Strength and our Redeemer. Good God, hear us, and answer us, and do more for us than we are able to ask or think, for his sake who sits at thy Right Hand to make Intercession for us, *Jesus Christ* the Righteous, to whom with thee, and thy blessed Spirit, be ascribed all Honour, and Glory, and Praise, and Adoration, both now and for evermore. *Amen.*

A Prayer for the Lord's Day in the Evening.

O Almighty God, who art always more ready to hear than we to pray and to give more than either we desire or deserve ; be pleased to accept our Sacrifices of Praise and Thanksgiving for the Mercies thou hast this Day vouchsafed unto us : For the glad Tydings of the Gospel of Peace, for inviting us to repent and live, and calling upon us to make our Peace with Heaven ; be pleased to add one Blessing more to all the rest thou bestowest upon us, that is, Hearts so truly sensible of all thy Mercies, that thy Calls may awake us from our sleep in sin, and thy Word be quick and powerful in searching our deceitful Hearts, that a secret Guilt may not escape, nor a darling Sin resist it ; but let the Balm of *Gilead* heal all our Maladies ; build us up in our holy Faith;

Faith; let that Faith work by Love; that Love so manifest it self in keeping thy Commandments, that we may enter into Life. And that thy Word may not fall among Briars and Thorns, nor thy preaching in our Streets rise in Judgment against us; be graciously pleased that the powerful Influence of thy Blessed Spirit may constantly attend it, and bring it home to all our Souls. Let the same Hand that plants, give the Increase, and the same Mercy that gives the Seed prepare the Soil, and let the Increase be an hundred Fold; that the Light of thy Gospel that shines round, may point out all our failings, and shew us what the Lord would have us to do; may teach us to make it our great Business to enquire what we must do to be saved; and kindle such a Zeal as may hasten our Diligence, to work out our Salvation with Fear and Trembling; and among the number of thy Faithful
Servants

Servants intitle us to a Blessing in the Day of our Lord Jesus. Yet lest our Guilt should defeat our Hopes and Prayers, and thy Word fall like Showers or Seeds upon a Rock, that neither mollifie nor bring forth Fruit ; and our sins cry loud enough to make us deaf to the voice of the Charmer : For thy Mercies sake (O Lord) heal our backslidings, and forgive our sins ; forget our provocations, pass by our numberless Transgressions, and magnifie thy power in shewing Mercy and Pity ; Spare us, good Lord, O spare thy People whom thou hast redeemed with thy most precious Bloud ; reward us not according to our Iniquities, but let thy mercy surmount all our sins, and thy goodness triumph in the pardon of all our Follies. O thou merciful Preserver of Mankind, who sparest when we deserve Punishment, and in the midst of thy wrath thinkest upon Mercy ; extend that Mercy to all

all our works ; and forgive us the sins even of our holy things. Let not our carelesness or our coldness, our unpreparedness or our inadvertency in hearing of thy Word, nor any one of those Impieties we have this day added to our great account, prevent thy Mercy, or keep back a full and free Pardon of all our sins : But let thy Son's Merits hide us from thy vengeance, and cover us in the day of Wrath. Good Lord, let the same mercy that has this day protected us, be our sanctuary and protection through the terrors of the ensuing Night ; and the same Goodness that has this day fed our Souls, this Night refresh our Bodies ; and keep us safe from violence and danger, from sad accidents and sin, that we may once more praise thee in the Land of the Living ; and by adding time to the day of our Repentance, we may be so prepared, that when our Lord shall

G

come,

come, he may find us doing of his will, and in the number of his faithful Servants receive us into the Joys of his Rest, to whom with the Father, and the holy Spirit, be ascribed all Honour and Glory both now and for evermore. *Amen.*

A Family-prayer for Monday Morning.

O Eternal God, whose hand has laid the foundations of the Earth, and whose right hand has spanned the Heavens; who givest breath to the people upon the Earth, and spirit to them that walk therein; who art gracious and full of compassion, slow to anger and of great mercy; who art good to all, and whose tender Mercies are over all thy works: Hear us, O Lord God of *Israel*, who are less than the least of all thy mercies, and are unworthy to come into thy presence; but thou

Part II. *Every Day in the Week.* 139

thou hast given us thy Son, and for his sake promised to give us all things; therefore in confidence of his satisfaction, we presume to offer up our sacrifice of Praise and Thanksgiving for the mercies of the Day, and the Night last past; and to call upon thy Name for whatever thou knowest to be needful for our Souls and Bodies: Give us this day our daily bread: Let thy Treasure, who filleth all things living with plenteousness, supply all our wants and needs; and teach us so to live upon thy bounty, as those that must give an account for every talent they receive; that we may make our selves Friends of our unrighteous *Mammon*; that we may so use the World, as not to abuse it; and so do thy Will, that when the world passeth away, and the lusts thereof, we may abide for ever and ever, and in the number of faithful Servants, enter into the Joys of our Master's Rest.

O Lord, let thy Grace this day be sufficient for us, and let no temptation befall us, but what thou enablest us to bear: Let thy Laws that are holy, just, and good, be our Counsellors and our Guide: Do thou make all our ways righteous in thy sight; and do thou prosper us in all that we set our hands unto: Teach us to die to sin, and live unto righteousness, and let every one that names the Name of Christ, depart from all iniquities; purifie us unto thy self, and make us a peculiar people, zealous of good works; and let all that call upon thy Name, be holy, as thou art holy: Do good to all that we are bound to pray for; pardon all our Sins, forgive and convert our Enemies, and bless our Friends; go along with us this day in all our works; let thy ways be ours, and do thou keep us in them, and let thine be our Will, that whatever we do, we may do all to thy Glory; and do thou save us in the

the day of our Lord *Jesus Christ*,
our blessed Saviour and Redeemer.
Amen.

A Family-Prayer for Monday Evening.

O Lord our Heavenly Father, Al-
mighty and everlasting God,
who art a God hearing Prayers, for-
giving Iniquity, Transgression, and
Sin ; hear us, sinful Dust and Ashes,
that in the multitude of thy Mer-
cies come into thy Presence to make
our Supplications before thee. O
cast us not away from thy Presence,
nor take thy Holy Spirit from us ;
but let his assistance help all our In-
firmities, and make all our Oblati-
ons acceptable before thee. Whom
have we in Heaven but thee, O Lord,
and what is there on Earth that we
can desire in comparison of thee and
thy favour ! 'Tis in thee we live,
and move, and have our being ; if

thou but hide thy Face, a weight of Sin and Trouble does readily beset us; if thou take away our Breath, we die, and turn again to our Dust; if thou art angry, all our Days are gone, we bring our Years to an end, as a Tale that is told; but in thee, O Lord, is our hope; thou art our strength, and our confidence, and our merciful God; and be thou our help in the needful time of trouble. Lord help us against the Law in our Members, that wars against the Law in our Minds; against the wiles and subtilties of him who seeks whom he may devour; and through thy strength make us Conquerors over all Temptations. Let no Sin get dominion over us; but say unto us, thou art our Salvation. O Lord, teach us to number our days, and apply our hearts unto Wisdom, to redeem our time, because the days are evil; and to give all diligence to make our Calling and Election sure; that we
may

may not only have hope in this Life, but die in the Lord, and be with Christ, which is far better.

Lord be merciful to all that sit in darkness, and in the shadow of death, bring them into thy light and thy truth, and guide all our Feet into the ways of Peace; accept our supplications for all Men, for Kings and all that are put in Authority. Bless our gracious Sovereign, and all Ministers of Justice under him; make them all zealous of good works, and let their light shine before men. Be merciful unto this sinful Land, heal the sores thereof; teach us all to love and fear thee, make us a willing and obedient people, and do thou delight to dwell among us and do us good. O remove not thy Candlestick from amongst us, but let thy Gospel be a light to our feet, and a lanthorn to our paths; and teach us all to live as becometh the Gospel of Peace. Bless this place to which

we belong. Let Virtue and Piety; and whatever is praise-worthy, and of good report, flourish and abound in it. Bless all that are near and dear unto us by whatever tie and relation: Now, O Lord, into thy care and protection we resign ourselves, our souls and bodies, beseeching thee not to remember against us our former Iniquities, nor to lay to our charge the Sins of this day, to accept our unfeigned thanks for all thy mercies continued or vouchsafed unto us this day, Lord receive us this Night into thy Arms, refresh our Bodies with sleep, defend our Souls from Sin, and let our Persons and Estates, and all that belongs unto us be secure from Danger, for Jesus Christ his sake, our blessed Saviour and Redeemer, to whom with thee, and the Holy Ghost, be all Honour and Glory, both now and for ever.

Amen.

A Family-prayer for Tuesday Morning.

O Almighty God, who art rich in mercy to all such as call upon thee, and always ready to hear our Prayers : O Lord bow down thine Ears, and hear us, that fall low before thy Footstool, beseeching thee to bless us, in turning us from all our Iniquities, in writing thy Law upon our Hearts, and making stedfast all our purposes to keep thy Commandments ; teach us to wait all the days of our appointed time, till our change shall come ; that when the evil days come, and the years draw nigh in which there is no pleasure, we may have so fought our fight, and may so finish our course, that the Crown of Righteousness may be ours that is laid up for us.

Lord be merciful to thy People wherever dispersed, or however distressed ; in Righteousness establish the Kings Throne, and his Scepter

in Justice ; instruct our Counsellors,
and teach our Senators Wisdom :
Cloath thy Priests with Righteous-
ness, and let the People hear the
Law from their Mouths. Defend
the Cause of the Fatherless and the
Widow, and see that the poor and
needy have their right. Reward
all our Benefactors a thousand-fold
into their Bosoms ; blest all our
Friends, and forgive our Enemies !
Bless us also, O our Father, that pro-
strate ourselves before thee, to praise
and magnifie thy holy Name for all
thy mercies from day to day bestow-
ed upon us ! for thy care and pro-
tection the past Night, and the mer-
cies thou hast this morning renewed
upon us. O Lord increase our thank-
fulness, as thou increasest thy Bles-
sings. Let thy hand hold us up this
day, and thy Spirit guide us, that
we may lay aside the weight of Sin
that does so easily beset us, and so
look up to the Author and Finisher
of

of our Faith, that we may not be weary in well-doing, but be faithful unto the end, and obtain a Crown of Righteousness, through *Jesus Christ* our Lord. *Amen.*

A Family-Prayer for Tuesday Evening,

O Father of all Mercies, who art full of Compassion, and of great goodness; in Mercy hear us that now call upon thee, trusting in the promise of thy Son, That thou wilt give us whatsoever we ask in his Name; for his sake accept our Persons, and our Prayers, and our Praises, for the Mercies of this day. make us sharers in that remission of sins that he so dearly purchased. Let his Death atone for us, who deserve everlastingly to die; and for the Merit of his, let not our Blood be required at our hands; but let thy goodness lead us to Repentance,
and

and from his example, teach us so to follow his footsteps, that he may be the Author of Eternal Salvation to us that obey him. O do thou be pleased to make us thy people, and delight in doing us good ; and according to thy great goodness have mercy on us. O Lord , we must confess, we have sinned against Heaven and before thee, and are not worthy to be called thy Children : O make us thy Servants. There dwells no good thing in our Flesh ; but sin is always present with us, and our deeds are evil, and that continually ; but the power of thy Grace is able to subdue all things to it self. Do thou work in us both to will and to do of thy own good pleasure. Lord let not ours, but thy Will be done ; and let it be done as it is in Heaven. Let thy ways be known upon Earth, thy saving health unto all Nations ; and let all the ends of the Earth fear thy Name ; quench
not

not the smoaking Flax; break not the bruised Reed; but comfort those that mourn, and give Medicines to heal all their Sickness. Bless our Gracious Sovereign, make him a Nursing Father of thy Church; direct his Counsellors, and teach our Senators Wisdom. Let Justice and Judgment be executed by all that are put in Authority; and let them not be a terror to good Works, but to evil. Bless their endeavours that labour in thy Vineyard. Bless the People of these Kingdoms; teach them all to fear thy Name, from the least to the greatest; and make them the happy People, that have the Lord for their God. Bless us also, bless us, O our Father, who commend our Souls and Bodies into thy hands. O remember not our former Iniquities, nor the Transgressions we have this day transgressed against thee. Spare us O Lord most holy, O God most mighty, O holy and most merciful Saviour,

Saviour, deliver us not into the bitter pains of eternal Death ; but keep us this Night under thy protection, and refresh our Bodies for the Service of the next day : Let not this Night begin our last sleep, but continue us yet longer in the Land of the living ; and as thou grantest us time for, so grant us the Grace of Repentance : O let it never be laid to our charge, that thou gavest us time to repent, and we repented not ; but fit us more and more to stand before the Judgment-seat of Christ. Mortify all our corrupt Affections, and perfect in us the Image of thy Son in Righteousness and true Holiness ; and make us ready whensoever it shall please thee to call us to our everlasting home. O Lord hear us, and answer us, and do more for us than we are able to ask or think, for thy Sons sake, Jesus Christ our only Lord and Saviour, to whom with thee and thy holy Spirit, be ascribed all
honour

honour and glory, both now and for evermore. *Amen.*

A Family Prayer for Wednesday Morning.

O Almighty and most merciful Father, who sparest when we deserve punishment, and in the midst of wrath thinkest upon mercy; who hast not recompenced us after our deservings, nor been extream to mark what we have done amiss; but thy blessings have been renewed to us every Morning, and thy goodness constantly, as the Sun shines upon the evil as well as the good; Lord, what are we sinful Dust and Ashes, that thus thou shouldst be mindful of us; and what is the Son of Man, that thou shouldst thus regard him? We are born in sin, and conceived in iniquity; by nature Children of Wrath, and can plead right to nothing

thing but Damnation : And by our manifold breaches of thy Law, we have improved that right, acquiring a new Title to a miserable Eternity. Thy long-suffering and forbearance we have despised, nor has thy goodness led us to repentance not to be repented of; and what are we to expect, but that this day should begin the day of thy Wrath and Indignation against us? That, Depart from me, I know you not, should be our doom, and thy Justice and our demerit kindle that fire which shall never be quenched; but seeing of thy mercy we are yet in the Land of the living, and by thy goodness we are encouraged to hope, that we shall live with thee to all Eternity; and those we have already received, animate our Petitions for new Blessings: Be thou graciously pleased to accept our thanks and praise for the mercies of the past night; and seeing thou art pleased, that that should not be the last

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last scene of our lives, nor our sleep last till the Resurrection, but hast given a fresh instance of thy favour towards us, in adding new minutes to the day of our Repentance; what thy goodness has made ours, let thy Grace and holy Spirit make thine, by consecrating to thy Service, by so governing, guiding, and directing us in all our actions and undertakings, that this may be a day holy and acceptable to thee our God; and in all our works begun, continued and ended in thee, we may glorify thy holy Name; and finally by thy mercy, obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

*A Family Prayer for Wednesday
Evening.*

O Almighty and ever-living God,
who inhabitest Eternity, and
yet humblest thy self to behold the
things

things that are done in Heaven and Earth, and stylest thy self, a God hearing Prayers, a God ready to pardon the failings, and accept the imperfect Service of thy Creatures; be pleased therefore, to hear from Heaven thy dwelling-place, and when thou hearest, to forgive us; and accept the lifting up of our hands as an Evening Sacrifice; let not our guilts intercept our Prayers, nor turn thy Face from our Petitions; but let their importunity for revenge, be drown'd in that Blood that cries loud for mercy, and speaks better things than that of *Abel*: Let not the Provocations of this day, our omissions of Duty, our cold or heartless Prayers, nor our repeated transgressions of thy Law, be brought into account, nor enter into Judgment against thy Servants; let not the sins of our Natures, the sins of this day, nor those of our lives, that have exceeded the number of our by-past minutes, and like the

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the Sands of the Sea-shore are numberless, ever hide the light of thy Countenance from us ; but lay them all upon his Shoulders, who was wounded for our Transgressions, and bore our Iniquities ; and let them be a part of the Hand-writing nailed to his Cross, that may neither rise to shame, nor condemn us. Be merciful, good God, to the whole race of Mankind, to all our Friends and Relations, to all who desire our Prayers, to all whom thou hast put in Authority, or appointed to serve at thy Altar ; bless them with such Gifts and Graces, as may fit them for thy Service, and prepare them for thy Glory ; and since thou hast commanded all flesh to come unto thee, and promised to open to those that knock, and to those that ask it shall be given ; be pleased not to cast us out, who with all humility implore thy pardon for the Iniquities of this day ; and prostrate our selves
before

before thy Throne, to beg acceptance of our gratitude, and in thanks and praise to acknowledge thy mercies towards us ; we confess, that 'tis of thy mercy that we are not consumed, that the Grave has not this day shut her mouth upon us, nor Destruction covered us ; that we are yet on this side Hell, and our day of Repentance not yet closed up in Eternal Night and Darkness ; be pleased to add to thy Mercies, in receiving us this Night under the protection of thy Providence ; let thy Angels be our guard ; and do thou who neither slumberest nor sleepest, be pleased to watch over us, that we may be safe from all evil accidents, our Souls secure from sin, our Bodies refresh'd with moderate sleep and rest, and we fitted to serve thee throughout our lives ; that living, we may live to thee ; dying, we may die in thee ; and whether we live or die, be for ever thine : All
which

which we most humbly beg for the sake and merits of thy Son; to whom with thee and the Holy Ghost, be ascribed all Honour, Glory and Praise, both now and for evermore.
Amen.

A Family Prayer for Thursday Morning.

Hear our Prayers, O Lord, and let our Cries come unto thee, O thou Merciful Preserver of Mankind! O be merciful unto us that fear thee, and pity us as a Father pities his Children! Teach our Souls to praise thee, and us, and all thy works, to speak good of thy Name, for thy merciful Goodness that endures for ever upon them that fear thee. O what shall we give unto thee, O Lord, for all thy Benefits thou hast done unto us? For giving thy Son to die for us, and shedding his

his blood for the remission of our sins; for making thy ways known among us, and thy saving Health unto this our Nation: For all the Methods of thy Goodness to lead us to Repentance; and for the Mercies of thy lash to correct us to amendment. O let the Balm of *Gilead* heal all our Maladies, and let thy Gospel be powerful to the Salvation of all our Souls. And as we praise thee for all thy Goodness unto the Children of Men, so in a more especial manner we praise thee, we bless thee, we magnifie thy holy Name, O Almighty and everlasting God, that thou hast been good to us that have sinned against thee: O how great has been the sum of thy Mercies towards us! If we tell of them, they are more than we are able to express, and are like the Sands of the Sea-shore for multitude. Thou hast formed us after thy Image, and thou hast provided for us ever since we hanged upon
upon

upon the Breast. Thou hast given us time, and called us daily to Repentance; thou hast watched over us whilst we slept: O Lord teach us, whom thou hast redeemed, to praise thee, and not only with joyful, but with holy and obedient Lives, teach us to live over this, as it were, our dying day. O save us from our own wicked and deceitful Hearts, and the Charms of that Sin that is ever present with us, from the Law in our Members, from the Snares of the Devil, and the deceitfulness of Sin, and let the Honour of thy Grace be great in our Salvation. Direct us in all the Undertakings of this day: Let thy Testimonies be our Delight and our Counsellours, and let us not swerve from thy Commandments; give us Food and Raiment, Health and Plenty, Content and Peace; forgive all our sins, and let it be our Meat and Drink to do thy Will: Bless all that is ours, and
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all that are related to us; and do good unto all Men, especially to the Household of Faith, for his sake who died for all, Jesus Christ the righteous, to whom, with thee, and the Holy Ghost, be ascribed all Honour and Glory, both now and for evermore. *Amen.*

A Family Prayer for Thursday Evening.

O Lord God of *Israel*, who dwellest between the Cherubims, yet lookest down from Heaven, and beholdest the Sons of Men, knowest our down-sitting and our up-rising, and understandest all our Thoughts, we thy unworthy Creatures bow down and kneel before thee, to confess, that 'tis of thy Mercy that we are not consumed; that thou hast not long ago given us our Portion in that Lake that burns with Fire unquench-

unquenchable, that thou hast not e'er this time delivered us into the power of the second Death; and we cannot but confess that thou hadst been just, though we had thus been judged. But, O Lord, thy Mercy that is over all thy works, has been our constant Guard, defended us from day to day, and thy Providence has been about our Path, and about our Bed, and kept us in all our ways, and thy Goodness continually provided for us; 'tis thou hast kept our Souls this day from destruction, and our Feet from falling, and brought us into thy Presence to offer our Evening Sacrifice; not unto us, but unto thy Name, O Lord, be the Praise! O teach our Souls to praise thee, and all that is within us to praise thy holy Name, for the Mercies thou didst renew upon us with the Morning, and thy Protection over us this Day. Lord, pardon whatsoever was offensive to thy

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purser Eyes ; pass by our Infirmities and our Follies , all our omissions of Duty , and all the provocations wherewith we have provoked thee : Teach us daily to grow in Grace, and in all Temptations succour us with thy mighty power ; and so deliver us from evil, that we may do thy Will on Earth as it is done in Heaven ; that we may be holy, unblameable, and unreprouable in thy sight, looking for the day of the Lord Jesus, that whensoever he shall come, he may find us so doing. Accept our Supplications for the Powers thou hast ordained, for our gracious Sovereign, and all that are put in Authority ; and receive our Prayers for all mankind. Let there be but one Fold and one Flock, and let all the ends of the Earth see thy Salvation. O Lord, to whom the darkness and the light are both alike, give thy Angels charge over us this night, favour us with thy Protection, and refresh our Bodies

Bodies with such rest, that we may be fitter to serve thee the ensuing day, in the several Stations in which thou hast placed us. Make us always mindful of our latter end, and of that long rest thou hast appointed for us, that we may pass the time of our sojourning here with fear and trembling, and finally be received into the Joys of thy everlasting Rest, through Jesus Christ our Lord, *Amen.*

A Family-Prayer for Friday Morning.

O God the Father, who hast so loved the World, that thou gavest thy only begotten Son that we should not perish : O God the Son ! who tookest upon thee the form of a Servant, have Mercy upon us, and hear our Prayers : Let them ascend like Incense, and be merciful unto us, as thou usest to be unto those that fear thy Name. O Lord,

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our Iniquities are increased over our Heads, and our Trespases are grown up to Heaven ; we have added the numberless Transgressions of our Lives to the Uncleanneſs of our Natures, and daily drunk in Iniquity like Water ; and how ſhall we ſtand in thy ſight before whom the Heavens are unclean, and who chargeſt the Angels with Folly ! O deliver us, wretched Men, from this Body of Death, and let thy Mercy and Loving-kindneſs always preſerve us from the Judgments that our Sins deſerve. Let thy Grace be ſufficient for us, and teach us to deny all Ungodlineſs and worldly Luſt, to live Righteouſly, Soberly, and Godly in this preſent evil World, and yield all our Members Instruments of Righteouſneſs ; and in the ſtrength of thy own Grace let thy Name be exalted. Let thy Name be glorious throughout the World, and every thing that hath Breath praife the Lord. But in an eſpecial manner

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ner let thy Name be had in everlasting remembrance amongst those thou hast translated out of Darkness, and the shadow of Death, into the Kingdom of thy dear Son. Teach, all that cry unto thee, Lord, Lord, to do thy Will, and those that name the Name of Christ, to depart from all Iniquity. Bless us, O our Father, that are here to bless thee for the Mercies of the Night past, to confess that 'tis of thy Goodness that we are not now receiving our portion with the Worm that gnaws, and never dies, that we have an Opportunity once more to praise thee : Lord, sanctifie to us all the Mercies thou bestowest upon us ; let this time teach us to redeem that we have lost ; and let thy Forbearance win us to provide for our latter end. Turn us, O Lord, that we may be turned ; O turn our disobedient Hearts to the Wisdom of the Just ! and save us in the Number of the true *Israelites*.

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Let thy merciful kindness be upon us this day ; be thou our strong Rock and Defence, and from Sin and Danger now and ever mightily defend us. Bless all that we are bound to pray for, all that are related to us, and whatever thy Bounty has bestowed upon us ; and so guide us by thy good Spirit, that in all our works begun, continued, and ended in thee, we may glorifie thy Holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Amen.*

A Family-Prayer for Friday Evening.

O Almighty and ever-blessed Father, who art Glorious in Holiness, fearful in Praises, doing Wonders, and whose glorious Name is exalted above all Blessing and Praise : Hear us, O thou God of the Spirits of all Flesh, and let our Prayers come unto thee

thee as Incense, and the lifting up of our hands be acceptable as an Evening Sacrifice. O deal not with us according to our Sins, neither do thou reward us according to our Iniquities, for the Angels are impure in thy sight, and Man that is born of a Woman cannot be clean : Thou didst at the first make us after thy Image, little lower than the Angels, and Crown humane Nature with Glory and Honour ; thou madest us upright, but we corrupted our selves ; have been Transgressors from the Womb, and ever since we were born, have gone astray ; we have been Vain in our Imaginations, having our Hearts darkened ; and they have been deceitful above all Things, and desperately wicked : We have been alienated from the Life of God, through the blindness that is in us ; our Hands have been laden with Iniquity, our Feet swift to run in the ways of Destruction, and all our Members have

been Instruments of Unrighteousness. O how long have we cast thy Laws behind our Backs, and hated to be reformed ! And how shall we stand before thee , when thy Jealousie burns like Fire , and thou shalt come to take Vengeance upon all our Sins ! O Lord, we cannot say that we have not sinned, for then we shall deceive our selves ; nor can we answer thee for one of a Thousand : Nay, shouldst thou enter into Judgment with us for the sins of this day only, in thy sight we could not be justified. We therefore fly from thee as a Judge, to thee as a Saviour, beseeching thee, O God the Father of Heaven, O God the Son, Redeemer of the World, to have Mercy upon us, miserable Sinners ! Spare us good Lord, O spare thy People thou hast redeemed with thy most precious Blood : Forgive our past Transgressions ; and for the Future, teach us to redeem our Time, to run
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the way of thy Commandments, and to walk before thee in Holiness and Righteousness all our Days.

Lord, bless thy People all the World over; bless this Kingdom to which we belong, make ours that blessed Nation, whose God is the Lord; and choose the People of this Land for thy own Inheritance. Protect the Defender of the True Faith; Let Magistrates be a Terror to evil Works, and not bear the Sword in Vain. O Lord, the Harvest is great, send forth Labourers into thy Vineyard, and be thou with them unto the end of the World, that they may bring many Souls to Righteousness; and so prosper thy Word, that it may save their own Souls, and them that hear them.

Now, O Lord, into thy Hands we commend our Souls and Bodies, our Friends and Relations, and all that belong unto us, beseeching thee to watch over us this Night, to

refresh our Bodies with moderate Rest, and to deliver us from Evil, for thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

A Family-Prayer for Saturday Morning.

O Almighty God, who hast promised to hear the Petitions of those that ask in thy Son's Name, in Mercy encline thine Ears to us, which in confidence of his Merits, prostrate our selves before thee, to confess our Sins, to implore thy Pardon, and thankfully own thy Goodness towards us, in raising us up this Morning in Health and Strength, and bring us once more into thy Presence. O Lord, open thou our Lips, that we may shew forth thy praise, that we may thank thee, O Father, Lord of Heaven and Earth, for all thy Mercies; that thou hast revealed
unto

unto us thy Gospel, that is hid from those that perish; that thou hast sent forth thy Light and Truth to guide our Feet, whilst so great a part of the World sits in Darkness, and in the shadow of Death, and have no knowledge of thy Laws; that thou hast given us so long a day of Repentance, and daily poured thy Benefits upon us. O Let all thy Mercies turn to account, and let not the least of all thy Blessings be lost upon us; but do thou sanctifie us throughout, that our Souls and our Bodies, that are thine, may Praise thee; that we may tell of thy Salvation from day to day, and all the ends of the Earth may fear thy Name. And because we cannot stand in thy Sight, if thou shouldst be extream to mark what we have done amiss, O Lord, deal not with us according to our Sins, neither do thou reward us according to our Iniquities. Spare us, good Lord! O spare thy

thy People, whom thou hast redeemed with thy most precious Blood! And because our Sufficiency is of thee, and without thee we can do nothing, turn us that we may be turned, and wash us that we may be clean, that we may delight in that which is good, and keep thy Statutes unto the end. Direct us this day in thy ways. Let all our Discourses be such as will administer Grace to the Hearers; remembering that for idle Words we must give an Account in the day of Judgment. Let all our Actions be lawful and right, and then do thou prosper the Works of our Hands: O prosper thou our handy-works, for Jesus Christ his Sake. Amen.

A Family Prayer for Saturday Evening.

O Most Glorious and ever Blessed Lord God, we thy most unworthy

worthy Servants, with all Humility prostrate our selves before thee, not trusting in our selves, but in thy Mercy that will abundantly pardon, and in his Merits who has reconciled us by his Death, and made our Peace by the Blood of his Cross : He is the strength of our Confidence, and in him alone we place all our Hopes ; but of our selves we cannot but acknowledge, that we are unworthy to come in thy Presence, and to be called thy Servants, and much more to be called thy Children ; that we were conceived in Sin, and brought forth in Iniquity ; that we have been strangers from the Womb, and gone astray ever since we were born ; that we have too too often despised thy gracious tenders of Mercy and Forgiveness, and made slight of all thy Fatherly Chastisements to correct us to Amendment : The Arrow that has killed by day, that has come so nigh our Dwellings, and killed Thou-

Thousands in our Streets, has not killed one of our Lusts; and though thou hast often corrected us in thy Judgment, when we deserved to be corrected in thy Wrath, and brought to nothing, yet still we have multiplied our Transgressions against thee. When thou givest us Meat enough, we eat thy Bread, and by our Intemperance or Unthankfulness, we lift up our Heel against thee; we slightly pass over thy Laws, despise thy Sanctions, and contemn thy Precepts; we trample upon thy Word, abuse thy Ordinances, and resist thy Spirit that should seal us to the day of Redemption. O who are we, that thy Spirit should strive with Dust and Ashes! That thou shouldest send thy Son, that we should not perish, and give him to die, that we might obtain everlasting Life, and deliver him to be wounded and bruised, to make us partakers of that fulness of Joy that is in thy Presence, and those Pleasures.

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Pleasures that are at thy Right Hand for evermore ! O Lord , vouchsafe to add to all thy Mercies, in creating a new Heart, and renewing a right Spirit within us, and making us thankful for all thy Blessings. Teach us to deny Ungodliness and worldly Lust, to live righteously, soberly, and godly in this present evil World ; prepare us for whatever Troubles thou wilt lay upon us ; fit us for Death and Judgment, and that great Account we are one day to give, that whensoever thou shalt come, thou mayst find us so doing, that we may finally be received into the Joys of thy Rest.

Be merciful to the Universal Church, particularly to that Vine which thy own Right Hand has planted in these Nations. Let not the wild Boar out of the Forest devour it, nor the little Foxes pull off her Grapes ; but let Peace and Charity, and Piety, and whatever else is praiseworthy,

worthy, flourish and abound : Let Peace be within her Walls, and Prosperity within her Palaces, and let those prosper that pray for the Peace of our *Jerusalem*. Bless our Gracious Sovereign, and all that are put in Authority ; make their Vertues as eminent as their Places ; and let their light so shine before Men, that from their Examples we may learn to glorifie our Father which is in Heaven. Be merciful to all that mourn, speak Peace to all that are troubled in Conscience, let the Comforter give Medicines to heal their Sickness. Relieve the Poor, and defend the Fatherless, and see that the Needy have their Right. Bring down the high looks of the Proud, and let not their wicked Imaginations prosper ; but let Vertue be encouraged, let Godliness prosper, and let it be the great Business of all that call upon thy Name to depart from all Iniquity. Good Lord, with an Eye of Pity and
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Compassion look down upon us that now humble our selves before thee ; do thou spare, though we deserve Punishment, and in the midst of Wrath think upon Mercy ; pass by our Iniquities, and Pardon all our Offences, particularly those of this day : Enlarge thy Mercy, and declare thy Goodness unto us sinful Children of Men, in receiving us this Night into thy Care and Protection. Let thy Angels be our Guard, and thy Power now and evermore mightily defend us. Defend us from the Snares of the Destroyer, from the Violence and Fury of wicked Men, and from our greatest Enemy, the Corruption of our Natures ; and so give our Bodies refreshment, and bless that refreshment thou art Pleased to give, that we may once more praise thee in the Land of the Living, that we may be fitted for thy Service on thy own day, and keep holy thy appointed day of rest, that we may once more

more be telling of thy Salvation in the Gates of *Sion*, laud thee amongst the Multitude, and praise thee in the great Congregation; all which we humbly beg in his Name, and for his sake, in whom thou art well pleased, Jesus Christ our only Lord and Saviour. *Amen.*

*A Family-Prayer for Preparation
for Death.*

O Most Just and Holy God, who hast appointed unto all Men ~~once~~ to die, and after that to Judgment, where every one must receive according to what is done in the Body, whether it be good or bad. O Lord, prepare us for this great and dreadful Day, and make us such as thy Son will vouchsafe to own before the Angels; pardon our many and crying Guilt, wash us thoroughly from our Offences, and cleanse us from
all

all our Sins; that when this Mortal Life is ended, we may rejoyce in thy Favour, may pass from Death to Life, and be for ever happy in the Felicities of thy chosen. But lest our God should come in a Day and an Hour that we look not for him, and appoint us our Portion with Unbelievers; Lord, teach us to attend the Coming of the Bridegroom, and wait all our Days till our Change shall come; that when these corruptible shall be changed to incorruptible Bodies, and we put off these filthy Rags, we may be cloathed with Immortality, and live for ever with him that died for Sinners, Jesus Christ our Lord and Blessed Saviour. *Amen.*

*A Short Morning Prayer for a Family
when there is not time for a longer.*

O Almighty and most merciful Father, who hast been our Helper and Protector, when we were unable to help our selves, and hast shewed thy Mercy and Loving-kindness to us, in preserving us the Night past, and hitherto of this day; we Bless and Magnifie thy Holy Name for this and all thy Mercies, from day to day vouchsafed unto us. O Lord, in Mercy continue thy Favour towards us, inlarge thy Compassion in taking us this day into thy care; bring to nought all the Devices of the Wicked against us, make their Counsels of none effect, and let not their Imaginations prosper; defend us from the Power and Prevalence of Temptations, from the Snares of the World, the Flesh, and the Devil, and let no Sin get Dominion.

nion over us ; send forth the light of thy Spirit, and thy Grace to guide us, make all our designs harmless and innocent ; and bless us in all our undertakings, for Jesus Christ his sake. *Amen.*

*A Short Evening Prayer for a Family,
when there is not time for a longer.*

Good God, be merciful unto us in the Pardon of all our Sins, particularly those of this Day, whether by Thought, Word, or Deed, committed against thee. Be pleased to accept our Thanks and Praise for all thy Mercies, whether Spiritual or Temporal vouchsafed unto us, particularly those of this Day. O Gracious Lord, to whom Mercy belongs, bless us we beseech thee, O our Father : Be merciful unto the whole Race of Mankind, to all our Friends, our Relations, our Kindred,
our

our Acquaintance, to all who desire our Prayers; to all whom thou hast put in Authority, or appointed to serve at thy Altar. Be pleased to continue thy watchful Eye of Providence, over us and all that belongs unto us; secure and defend us from all evil Accidents, Sin, and Danger; let none evil come nigh our dwelling, nor the wicked approach to hurt us. Let our lying down be in Peace and Safety, and let our rest be such, that in Health and Strength, we may rise again to praise thee, and serve thee in our several places, in Holiness and Righteousness all the days of our Life, through Jesus Christ our Lord.
Amen.

A longer Family-Prayer for any Morning.

O Immortal, Invisible, and only Wise God, before whom the Nations

Nations are as a drop of the Bucket,
and are counted as a small Dust of
the Balance, thou even thou, art
God alone; thou hast made the Hea-
vens, and the Earth, and all things
that are therein, and thou preservest
them all: Thy Name is *Jehovah*,
and thou art the highest over all
the Earth; thou hearest Prayers,
and to thee all Flesh should come:
Hear us, O Lord, from Heaven thy
dwelling place, and when thou hear-
est, forgive us that are less than the
least of all thy Mercies, who were
conceived in Sin, and brought forth
in Iniquity, who are prodigal Chil-
dren, unprofitable Servants, of pol-
luted Lips and uncircumcised Hearts.
O let thy good Spirit help our Infir-
mities, and make Intercession for us;
shed abroad thy Love in our Hearts;
stir up our Souls to lay hold on thee,
that we may not seek thy Face in
vain; have respect to the Prayers
of thy Servants, hearken to our
Cry

Cry and our Supplications, that pray before thee this day. O Lord thou madest Man upright, but he has corrupted himself, and sought out many Inventions : Thou didst plant our first Parents a noble Vine, a right Seed, but they turned quickly into a degenerate Plant of a strange Vine, and we their Offspring are a Seed of evil Doers, a sinful People, laden with Iniquity, wise to do Evil, but foolish to do that which is Good, casting thy Laws behind our Backs, and hating to be reformed. O how often is it that we will not know the ways of Peace, and that thy Fear is not before our Eyes ; that with greediness we run into the ways of Destruction, as if we had made a Covenant with Death, and were at an Agreement with the Grave, choosing Darknes rather than Light, turning thy Grace to Wantonness, grieving and quenching the Spirit, whereby we should be sealed to the day of Re-

Redemption, and treasuring up for our selves Wrath against the day of Wrath, and revelation of the Judgment of God. O holy Jesus, how just would it be with thee to deny us before the Angels, that have so often denied thee before Men, and say unto us, *I know ye not, depart from me ye workers of Iniquity*: But thou wouldst not that any should perish, but that all should come to Repentance; thou wouldest not the death of a sinner, but rather that he should return and live; thou camest to save Sinners, and through thy Resurrection we have a lively hope. O let it be unto thy Servants according unto thy word, and let us not be disappointed of our hope! Blot out the hand-writing that is against us, and nail it to thy Cross; take away our Iniquity, and receive us graciously; Strengthen us with thy Spirit in the inward man, teaching us, that denying ungodliness and worldly lusts, we

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may

may live righteously, soberly, and Godly in this present evil World: Purge our Consciences from dead works, to serve thee the living God; that we may work out our Salvation with Fear and Trembling; and whilst it is called to day, make our Calling and Election sure, that our Bodies may be a living Sacrifice, holy and acceptable to God, and all our members Instruments of Righteousness; that continually abounding in the work of the Lord, and confessing Christ before Men, We may be owned before the Angels, and finally attain to the resurrection of the Just, and be saved in the number of the true *Israelites*.

Good Lord, enlighten those that sit in Darkness, and in the shadow of Death; guide their feet into the ways of Peace, and daily add to the Church such as shall be saved; continue thy loving-kindness to them that know thee; let them rejoyce
that

that know thy Name, and put their trust in thee ; and let every one that names the name of Christ, depart from all Iniquity. Bless this Nation to which we belong, teach all to fear thee, from the least to the greatest ; do thou delight to dwell among us, and make us that happy People who have their Lord for their God. Bless thy anointed Servant, our Gracious Sovereign, make him a man after thy own Heart, and deliver him not into the Will of his Adversaries. Let Peace flourish in his days, and Justice run down like a mighty Stream ; and grant us such Governours as may be a terrour to evil works, and an encouragement to those that do well. Bless those that labour in the Word and Doctrine, give them courage boldly to reprove Evil, make them such Workmen as need not be ashamed ; let them not do the work of the Lord negligently ; give them Understanding, Zeal,

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and

and Diligence answerable to their great Calling; and let thy Word prosper in their hands to the Salvation of their own Souls, and those that hear them. O thou that art a helper of the friendless, defend the cause of the Fatherless and Widow; uphold those that fall, raise up those that are bowed down, and give Medicine to heal all that are in sickness; Speak peace to the wounded in Conscience, and give them a sight of thy Mercy, to whom the Tempter or their own Sins suggest Despair; thou hide thy Face from them for a moment, with everlasting kindness have mercy upon them; and so direct thy Judgments, that presumptuous Sins may not get Dominion over any one Soul; shew Mercy to all that desire or need our Prayers, be good to our Friends, and forgive our Enemies; lay not their Sin to their Charge. O Lord open our lips, that our mouth may shew forth thy praise,

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praise, for all thy Mercies continued to us, for the Protection of the past night, and bringing us once more into thy Presence: O Lord watch over us this day for our good! Thou that spiest out all our ways, make them so direct, that we may keep thy Statutes. O knit our Hearts unto thee, that we may fear thy name! Let thy right hand defend us, thy arm hold us fast, and secure us from, or succour us in the midst of Danger. Let not any one Temptation get Dominion over us, but teach us to eschew evil and do good. Let thy holy Spirit help our Infirmities, make our Thoughts innocent, our Words unblamable, and our Actions such as may afford us comfort when we shall be judged according to what we have done in the Body. O be with us in all our undertakings! Bless us in all that we set our hands unto; Bless, bless us O our Father, and do more for us than we are able to ask.

or think, for Jesus Christ his sake our blessed Lord and Saviour, in whose words we are taught to pray, saying, *Our Father which art &c.*

A long Family-Prayer for any Evening.

O Almighty God, who dwellest in light which no man can approach unto, and in whose sight there is no Creature that is not manifest; who keepest Mercy for thousands, forgivest Iniquity, Transgression and Sin; who art a God ready to pardon, gracious and merciful, slow to Anger, and of Great Kindness, and never forsakest those that seek thee; who deliverest the needy when he crieth, the Poor also, and him that hath no helper; who tookest us out of our Mother's Womb, and hast been our God ever since we were born. Hear us, O Lord! who worship, and fall down, and kneel

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kneel before thee, our Maker, to give unto thee the honour due unto thy Name to bring an Offering of praise, and seek thy Face; to offer unto thee a Sacrifice of thanksgiving, and call upon thy Name: Give ear to our Prayers, O God, and hide not thy self from our Supplication. Let our Prayers be set before thee as Incense, and the lifting up of our Hands as an evening Sacrifice. We cannot hide our Sins from thee, before whom Hell is naked, and Destruction has no covering; we therefore humble us before thee to confess our manifold Sins and Iniquities; O teach us so to confess and forsake them, that it may be just and faithful with thee to forgive us our Sins, and cleanse us from all Unrighteousness.

O Lord, what are we Men that thou shouldest be mindful of us, and we Sons of Men, that thou shouldest regard us! We are a Seed of Evil-doers, by Nature the Children of

Wrath, born with a Law in our Members, that is still warring against the Law in our Minds, and striving to bring us into Captivity to the Law of Sin. O wretched Men that we are, who shall deliver us from this body of Death! for when we should do Good, evil is present with us, and without thee we can do nothing, but sin against thee: Our Imaginations have been vain, and our Hearts desperately wicked; our Wills in Bondage to Corruption, and all our Members Instruments of Unrighteousness. O how often have we broke thy Laws, that are holy, Just and Good! How often have we abused thy tender offers of Mercy, and forgiveness, and not suffered thy goodness to lead us to Repentance! and though thou hast chastened and corrected us, how long have we hardened our Faces, and refused to return! O how great is the number of our sins! If we tell of them, they are more.

more than we are able to express, and like the Hairs of our Head, and the Sand of the Sea-shore for multitude. How Just had it been with thee, O Lord ! long e're this time, to have given us our Portion with the Worm, that gnaws and never dies ; and in that Fire that burns, and shall not be quenched ! How justly mightest thou have consumed us in thy Wrath, and sent us to that place where there is nothing but weeping, and wailing, and gnashing of Teeth ; and given us the Wages of Sin, even Death eternal ; but thou hast promised, that when the unrighteous forsakes his ways, and the sinner his doings, he shall not die but live : O remember thy Loving-kindness, and pardon our Iniquities, for they are great, for his sake that was born, and came into the World that he might save sinners, that he might be a Propitiation for the Sins of the World, that he might quicken those

that were dead in trespasses and sins, and save that which was lost. For his sake, save us that deserve eternally to die; save, Lord, or else we perish! O despise not the work of thine own hands! but be unto us, a God forgiving Iniquity, Transgression and Sin, and say unto every one of our Souls, I am thy Salvation. Do thou forgive the transgressions of our whole Lives, particularly of this day; and when thou hast made us whole, teach us to sin no more, lest a worse thing come unto us. Thou art the God of all Flesh, and there is nothing too hard for thee; O let not sin reign in our mortal Bodies, but redeem us from our Iniquities, and purge our Consciences from dead works to serve thee the living God. Order our steps in thy Word, and let not any Iniquity have Dominion over us; write thy Law upon our Hearts, put a new Spirit within us, and make us free from the Law of Sin and Death.

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O good God, sanctifie us throughout, that our whole Spirit, Soul, and Body, may be preserved blameless, till the coming of our Lord Jesus Christ. Teach us so to number our days, that we may apply our hearts to Wisdom; fit us for the worst of changes, prepare us for Death and Judgment, and that great account we are one day to give. Teach us so to wait the days of our appointed Time, that our Lord may not come in an hour that we look not for him; but make us all fit to dye, and then come Lord Jesus, O come quickly! Lord shew mercy to all that sit in darkness, and in the shadow of Death; give the Heathen knowledge of thy Laws, and guide their Feet into the ways of Peace. In a more especial manner, be good to all that call upon thy Name; O make all our way so direct, that we may keep thy Statutes; and teach us not only to cry Lord, Lord, but to do the Will
of

of our Father which art in Heaven. Shew mercy to this sinful Land to which we belong ; pardon our many and our crying Sins ; teach us all to fear thee from the least to the greatest ; make us a willing and obedient People ; plant thy Love and Fear in all our Hearts ; and then suffer not thy displeasure to arise against thy People, and the Sheep of thy Pasture ; unite our Divisions, and heal our Distractions, and teach us to follow Peace with all men, and keep the unity of the Spirit in the bond of Peace. And for the sake of this Church and Nation, bless thy anointed Servant, thou hast appointed to rule over us ; bring to nought all the Councils of the wicked against him ; let there malice fall upon their own Heads, but upon his let the Crown flourish. Bless all his Royal Relations, make them zealous of good works, and Crown them with Glory and Immortality. Bless all Ministers.

sters of Justice, give them Zeal for thy Glory, make them a terror unto evil works, and encouragers of those that do well. Bless the lot of thine Inheritance, the Tribe of *Levi*, give them Innocence and Prudence, and let them shine like Stars in the midst of a crooked and perverse Generation. Give them Courage boldly to rebuke Vice, give them Zeal and Piety, and Wisdom answerable to the necessities of the Present Age, and their high Calling; make them examples to their Flocks, and bless thy Word to the Salvation of their own Souls, and those that hear them. Lord, be good to all that need or desire our Prayers; bless all our Friends and Relations, and let all that are dear to us, be so to thee; bless those that curse us, and accept our Prayers for those that have, or would despitefully use us. Remember for good this place to which we belong; let brotherly Kindness and
Charity

Charity, and whatever else is praiseworthy, dwell amongst us. O Lord, in mercy accept our Sacrifices of Thanks and Praise for our health and strength, for prolonging our day of Repentance, and giving us so many invitations to repent and live; and for all the mercies of this day, and from day to day vouchsafed unto us. Now, O Lord, into thy hands, as into the hands of our faithful Creator and Redeemer, we commend our Souls and Bodies, and all that belong unto us; let thy Providence be our defence, and thy Angels our guard; defend us from the malice of the Devil, and wicked men, from all sin, sad accidents and danger; do thou that neither slumbrest nor sleepest, make us dwell in safety: Let not any evil come nigh our dwelling, or approach to hurt us; but refresh our bodies with moderate sleep and rest, and bring us once more to praise thee in the Land of the living: All
which

which we humbly beg for his Sake that has promised to give whatsoever we ask in his Name; to whom, with thee, and thy holy Spirit, three Persons and one God, be ascribed all Honour and Praise, both now and for evermore. *Amen.*

Short Prayers to be added to any of the foregoing.

A Prayer for the KING.

ALmighty God, by whom the Powers that be are ordained, and by whose especial care thy anointed Servant, our Severeign Lord the King, has been protected, and preserved, and establish'd in Peace and Honour upon his Throne; continue thy Favour and Mercies toward him; make him a great example of Vertue, a zealous Defender of the Church

Church and Religion establish'd in these Kingdoms, and a happy Father of his Country; and make all his Subjects sensible that he is thy Minister for our good, that his Person and Authority may be Sacred, and the chearfulness of our Obedience make him always easie in the discharge of that great Trust thou hast reposed in him; and after a long and Peaceful Reign, crown him with Glory and Immortality, for Jesus Christ his sake, *Amen.*

A Prayer for Pardon, Faith, Repentance, Grace, Holiness and Perseverance.

O Most merciful and Almighty Father, who art able out of stony Hearts to raise up Children unto *Abraham*, and make us here, such as thou wilt accept hereafter; in mercy forgive all our Sins; let them never rise in this World to shame us,

nor in that which is to come to condemn us ; let thy Mercy, and the Merits of thy Son, be the foundation of our Faith, and the assistance of thy Spirit make it strong and steadfast, active and vigorous, and effectual to the Salvation of our Souls : Give us a due sense of the guilt and danger of our Sins ; teach us to hate and abhor them, and by a severe, holy, and timely Repentance, fly from the wrath to come. Let thy Grace be powerful in us to the beating down the strong holds of Sin and Satan, enabling us to mortifie our Lusts, to subdue our Corruptions, and overcome all temptations to Sin and Vanity. Lord, make us holy in all manner of Conversation, that our Lives may be such as become the Gospel of Christ, and our good Works an ornament to our holy Profession ; and that in good time we may reap, if we faint not ; let perseverance crown our piety, and so direct

direct and guide us all our days, that by patient continuance in well-doing, we may seek for Glory, and Honour, and Immortality, and Life eternal, for Jesus Christ his sake, our most blessed Saviour and Redeemer, *Amen.*

For Justice, Charity, Thankfulness and Chastity.

O Eternal Father, who knowest what sins beset us, and what temptations most readily prevail upon us; do thou watch over us for our Good, and be our constant guard and guide; let not a desire of any thing in this World, ever tempt us to deceit or fraud, or betray us to the least injustice; but do thou teach us to be just to our Sovereign, in giving him the Tributes of Loyalty and Obedience, of Love and Honour, the things that are his; and to all our equals teach us to do as we would be done.

done unto, and in all our Actions to do justly. Open our Hearts to forgive our Enemies, and do good to them that hate us. Make us tender of the welfare, and compassionate to the suffering of others; and let us never forget that to do good and communicate, are the Sacrifices with which God is well pleased. Give us a due sense of all thy Mercies, and never let us fail to return thy blessings in Thanks and Praise, and study to show forth our Thankfulness, not only in our Lips, but our Lives. Deliver us from the power and prevalence of Lust, and Wantonness, & sanctifie us throughout, that our Bodies may be preserved Holy, and Undeiled, and we at last may be blessed among them that are Sanctified, through Jesus Christ our Saviour and Redeemer. *Amen.*

For

*For Patience, Humility, Content, and
Temperance.*

Almighty God, in whose Hands are the Hearts of Men, and from whom comes every good and perfect gift; in mercy look down upon us, who of our selves can do nothing but sin against thee: Thou knowest what we are, and rememberest whereof we are made, and how apt we are to forget it: Let thy Goodness supply all our Defects, and thy Mercy help our Infirmary; make us perfect masters of our Passions, that the harshest Dispensations of thy Providence, may never be uneasy to us, nor any provocations from Men ever hurry us to rage, passion, or impatience; but amidst the trials we meet with here, teach us to preserve a calm and easie temper, a spirit serene and gentle, and easie to be entreated: Root out that pride and
vanity

vanity that cleaves so close to our corrupted Natures ; and give us that meek and humble temper that may be of great price in the sight of thee our God, and render us acceptable and useful unto Men. Give us such a sense of thy Wisdom and our own demerit, that we may think those circumstances fittest for us that thou appointest ; and the worst condition we can be in, better than we deserve ; that we may entirely resign our selves to our Will and Conduct, and be content in whatever state thou are pleased to place us. Finally, we beseech thee that thou wouldst not suffer the temptations to Intemperance, to prevail upon us, nor our Appetites ever to ensnare us ; do thou teach us Temperance, and Sobriety, and so constantly assist us, that amidst all the allurements to Riot and Excess, our bodies may be preserved pure and undefiled, as Temples of the Holy Ghost ; and all for his sake
who

who was made Man, Jesus Christ
our blessed Saviour and Redeemer.
Amen.

*A Prayer for the Prosperity of the
Church and Religion Establish'd in
these Kingdoms.*

O Almighty God, who hast made
these Nations happy in a wise
and regular Reformation; and not-
withstanding our great Unthankful-
ness and Provocations, continued to
us the purity of thy Gospel, and pre-
served thy Church and Religion
amongst us; and to compleat our
happiness, vouchsafed to both the
Favour and Protection of thy Anoin-
ted Servant, our most gracious So-
vereign. O Lord, give us all a due
sense of these thy Mercies, and teach
us to manifest our thankfulness to
thee our God, by Piety and Obedience,
by Holiness and Charity; and to
our Prince, by the most sincere and
hearty

heartly Reverence to his Person, and Religious Obedience to his Laws: And do thou, O Lord preserve this Church which thy own right Hand has planted: defeat the malice and designs of all her Enemies, and let her flourish in these Kingdoms so long as the Sun and Moon shall endure; and let that Religion and way of worship Establish'd amongst us, be ever Blessed with thy Favour and Protection: let neither the Malice of the Devil, or wicked Men, nor our own Impieties, ever rob us of such invaluable Blessings; but continue them happy Instruments of Salvation to these Kingdoms, till all the World shall be one Flock, under the great Shepherd and Bishop of our Souls, Jesus Christ: To whom, with thee and the Holy Ghost, be all Honour and Glory both now and for ever.

Amen.

A Prayer to be used by a Family for a Sick Man.

HEarken unto us O Lord our King, and our God, for unto thee will we make our Prayers! O thou great Physician of Soul and Body, who killest and makest alive, who turnest Man to destruction, and by thy Power bringest back the Children of Men from the dust of Death, and the Jaws of Hell: O Lord, hear us that now call upon thee for this thy Servant; with the wholesome strength of thy right Hand support, and grant him the light of thy countenance; make his Bed in his sickness and teach him to put his whole trust and confidence in thy Mercy, and let him rejoyce in thy Salvation. With the grace of thy holy Spirit sanctifie all his Sufferings, that he may turn and enquire after thee his God, before the evil day of Death
shall

shall come, and make his Peace before he stand at thy Tribunal to be judged for all he has done in his mortal Body. O holy Father, who art a God of the Spirits of all Flesh, look in Mercy on this thy Servant; lay upon him no more than thou enablest him to bear; teach him to resign his will to thine, and by his Patience and Submission to thy will, to glorifie thee in this day of his Visitation. O Lord, we know that Man that is born of a Woman is not clean in thy sight; and if thou shouldst be extream to mark all that this thy Servant has done amiss, he could not answer thee one for a thousand: but thy Mercies are infinite, and thy Compassion never fails; therefore for thy Mercies sake, turn thy Face away from his Iniquities, and blot out all his Transgressions; charge his Sins upon the score of thy Son, and let the hand-writing of Ordinances be nailed to the Cross, and

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so wash him in the Blood of the immaculate Lamb, that his Sins that are as red as Scarlet, may be white as Snow. Seal his pardon before he go hence, and be no more seen; and in this his day let his Work be finished, before the night come, in which he cannot work. O Lord, heal his Soul, and then, if it be thy good Pleasure, his Body also; raise him up to praise thee once more in the land of the living, and make him so sensible that 'twas thy Hand which gained the victory, that his Mouth may shew forth thy Praise, and declare the Wonders that thou dost for the Children of Men, and his yet unfinished days make him more fit for the great day of Accounts. But if he must shortly dye, good Lord set his House in order; make his Repentance serious, his Faith stedfast, and let the Merits of thy Son shield him from thy Wrath, and his Righteousness protect him from thy Justice, that he may be
recei-

received into the number of the Faithful, and enter into the Joy prepared for them that love and fear thee; and from every example of mortality, teach us to remember whereof we are made, to consider we are but a shadow that passeth away; and so to remember our latter end, that living we may live in thy Fear, dying we may dye in thy Favor, and finally pass from Death to Life, and to all Eternity partake in their Joys that dye in the Lord. Lord hear us, and answer us, for thy Son's sake, who dyed to save Sinners, Jesus Christ our Lord and Saviour. *Amen.*

*A Family Prayer in behalf of a woman
in Sicknes.*

A Almighty God, to whom alone belong the issues of Life and Death: O Lord look upon thy Servant

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vant in whose Bones there is no Rest by reason of her Sin, and in whose Flesh there is no Health by reason of thy Displeasure; make haste, O Lord, to help her; let it be thy Pleasure to deliver her, and make no long tarrying to be her Helper and Redeemer. O our God! if it be thy blessed Will, give not over unto Death thy Servant that thou now chastenest and correctest, but restore the voice of Joy and Health, and raise her up to praise thee in the Land of the living, and let her rejoice in the great things thou hast done for her Soul. But if her Glas be run, and she even hard at Death's door, O Lord, deliver thy Servant thou hast appointed to dye; deliver her from those Sins that are too heavy a burthen for her to bear, from the Snares of the Destroyer, the deceitful Love of this World, and the Wrath to come. Let her Death be precious in thy sight, and let her be numbred among
thy

thy Saints in glory everlasting; but whether she live or dye, Lord, make her thine; give her a free and full pardon of all her Sins: O let her Iniquities be no more remembered before thee; form in her Soul the Image of thy Son, and let her Body be the Temple of the Holy Ghost. Sanctifie her throughout, and make her every day more and more fit for the appearance of the Lord Jesus. Create a clean Heart, and renew a right Spirit within her. Let her Faith be lively, and work by Love; let her hope be such as purifies from all filthiness both of Flesh and Spirit; and give her a Repentance never to be repented of, that when this mortal Body shall put on Immortality, and this corruptable Incorruption, Death may be swallowed up of Victory, and she may be crowned with Glory and Immortality: And that this Scourging may be an evidence of thy Love, and this Chastisement that

thou intendest to receive her; Teach her that has received so much good, with the Patience of *Job* to receive evil from the hands of the Lord: Let thy Strength still wait upon thy Rod, and thy Comforts sweeten all her Sufferings: O teach her to resign her Will to thine, and in the midst of all the Troubles thou layest upon her, with Patience to possess her Soul, and suffer her not at her last hour, for any pains of Death, to fall from thee; but, Lord, receive her Soul into the place appointed for the Spirits of just Persons made perfect, through the Blood and Merits of thy Son Jesus Christ our Lord. *Amen.*

A Prayer for a sick Child to be said by a Family.

O Almighty Father, who didst make and fashion us in the Womb, and whose gift Children are,
with

with the Eyes of Pity and Compassion look down upon the Creature which thou hast made : O Lord, call not our ways to remembrance, but be merciful unto us, that this Child may live ; and do thou that hast ordained thy praise out of the mouths of Babes and Sucklings, continue this Child in the Land of the living, and out of its mouth perfect thy own Praise. O take it not away in the flower of its Age, but let it live to declare thy Power to the generation that is yet to come ; but if thou art pleased to take it from us, take it to thy Self ; say unto its Soul, I am thy Salvation, and let it be with thee in Paradise, for the sake of thy holy Child, Jesus Christ our Lord.
Amen.

A Prayer for a Woman in Travel, to be used by her Friends or Family, or any particular Person in her behalf.

O Blessed Jesus, who didst not abhor the Virgin's Womb, when thou tookest upon thee to deliver Man, but wast made in the form of a Servant, and born of a Woman; according to thy great goodness look upon thy Servant, and be merciful unto her, as thou usest to be unto those that fear thy Name. Know her Soul in Adversity, and be her Helper and Deliverer now her Soul is troubled, and her Pains take hold upon her: Be thou her present help in this time of trouble, and make no long tarrying, O our God! And till in thy good appointed time thou turn her heaviness to rejoicing, and her mourning into joy, be pleased to support her under all her Agonies, and with the consolation of thy

thy holy Spirit, comfort her in all her pains. O thou that formest thy Image in the Womb, and hast brought it to the Birth, give her strength to bring forth, and let her live to rejoyce in the fruits of her Womb: give her patience to await her hour; fit her for the worst that may happen, and make her for ever thine, for Jesus Christ his Sake, *Amen.*

A Thanksgiving for Deliverance from Child-Birth, to be used by a Family, or a particular person in the Womans behalf.

O God, from whom all good things do come, and to whom all Praises are due, to thy Name be ascribed all Honour and Praise, that hast heard the Cry of thy Servant, and delivered her from the bitter Pangs and Agonies of Child-birth; that hast known her Soul in Trouble,

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ble,

ble, and remembered her for good. Let thy Praise be as great as thy Mercy ; and let all the ends of the World confess that thou art God alone, and that none can deliver as thou dost : and let thy Honour be great in the salvation of thy Servant. O let her live to come into thy Courts, to praise thee among the multitude, and tell what great things thou hast done for her Soul : Bless the fruit of her Womb, and make all that are, or shall be hers, thy Children ; give her Grace to live in thy fear, and save her in the number of the true *Israelites* through Jesus Christ our Lord. *Amen.*

A Prayer to be said for a Sick Person before his receiving the Sacrament, by a Family or a Single Person.

O Almighty and most merciful Father, who hast commanded thy Ser-

Servants to pray one for another, and promised to hear their Prayers when two or three are gathered together in thy Name. O Lord hear (us) from Heaven thy dwelling Place, and accept (our) (my) Prayers in the behalf of thy Servant: Lord bless him, and keep him, make thy Face to shine upon him, and give him Peace both now and for evermore: Increase his Strength and Patience; sanctifie all his Sufferings, and let it be good for him that he has been Afflicted. Bring his ways to his Remembrance and Repentance; and so set his Sins in order before him, that he may abhor himself in dust and ashes, and turn with all his Heart unto thee his God. O let his ways be made so direct that he may keep thy Statutes, that he may turn from the evil of his way, and save his Soul alive: Give, him the wedding Garment, that he may be acceptable at the Marriage-Feast, and worthily eat of that Bread,
and

and drink of that Cup: Let that be a pledge of thy Favor and thy Love; seal his Pardon and his peace, and do thou receive him into Covenant with thee. Pardon all his unworthiness, hide his Sins in the Robes of thy Son's Righteousness; confer upon him all the benefits of thy Son's death, and be thou, unto him the God of his Salvation; prepare him for Death and Judgment, and that great Account he is one day to give: Let the mercies of thy Table, fit him for the Glories of thy Throne; and his attending on thy Son in his Humility, be a means to make him owned before thee, O Father! and thy holy Angels, when thy Son shall come in Glory to Judge the World: To whom, with thee, and thy holy Spirit, be ascribed all Honour and Glory, Praise and Adoration, both now and for evermore. *Amen.*

*A Thanksgiving to be used by a Family
for Recovery from Sickness, or Deli-
verance from any common Trouble.*

O Merciful Lord, that hast heard
our Prayers, and not turned
thy Mercies from us, but in thy great
goodness hast put off our Mourning,
girded us with Gladness, and restored
the voice of Joy and Health to our
Dwellings. O Lord, thou hast dealt
graciously with us, and of very faith-
fulness caused us to be troubled: O
let thy merciful Kindness be continu-
ally upon us, and teach us to be glad
and rejoice in thy mercy, that hast
considered our Trouble, and known
our Souls in Adversity; and so to
learn thy Statutes, that it may be
good for us that we have been affli-
cted. O let us be telling of thy Sal-
vation from day to day; let all that
is ours Praise thy holy Name; and
let us do all that lies in us, to make
thy

thy Honour great in our Salvation,
 and thy Name glorious throughout
 the World; and in whatsoever trou-
 bles thou layest upon us for the time
 to come, let our Trust be in thee;
 do thou deliver us in thy Righteous-
 ness, and let us never be brought to
 Confusion. O help us in our trouble,
 for the help of Man is vain! and so
 bless all thy Fatherly Chastisements,
 that they may all redound to thine
 Honour, and the good of our own
 Souls, through Jesus Christ our Lord,
Amen.

*A Thanksgiving to be said by a Family,
 for the Recovery of a particular Per-
 son from Sickness, or Deliverance out
 of some imminent Trouble or Danger.*

O Lord, who art a present help in
 trouble, and never leavest nor
 forsakest thy Servants; 'twas thy hand
 which delivered thy Servant: Thou

Part II. *Occasional Prayers.* 225

O Lord, hast done it, thou hast delivered a Soul from Hell, and thy Servant from the Pit of Destruction; thou hast done a great thing, whereat we all rejoyce, and come now before thee, to praise thee with joyful Lips. But thy Praise is above Heaven and Earth, what can we therefore give unto thee, O Lord, for all the benefits thou hast done unto us! But thou hast commanded that we should offer unto thee our Sacrifice of Thanksgiving, we will therefore always give thanks unto thee O Lord; thy praise shall be ever in our mouths, and we will praise thy Name for ever. Glory be to thee O Lord most high! O let thy Mercy unto thy Servant bring forth a greater care and vigilance for the time to come, to live in all holy Obedience towards thee! to Remember, that 'tis appointed unto all Men once to dye; and be thou merciful unto thy Servant, as thou usest to be to those that fear thy Name:

Name : Lord make us all so sensible of thy Mercy and Loving-kindness, that we may study to please thee in all holy Obedience, and be always ready at whatsoever time, and in whatsoever manner, it shall please thee to call upon us : and at last be made co-heirs in Glory with thy blessed Son, Jesus Christ our Lord. *Amen.*

A Guide :

A
GUIDE
TO THE
Devout CHRISTIAN.

The Third Part.

CONTAINING

A Discourse of the Nature, and Necessities of frequent receiving the Holy Sacrament, together with Meditations thereon, a Rule for Examination, and Prayers and Directions for the worthy Receiving thereof.

Let a man examine himself, and so let him eat of that Bread and drink of that Cup. 1 Cor. 11. 28.

L O N D O N,
Printed for M. Wotton at the Three Daggers
in Fleetstreet. 1700.

THE PREFACE.

TIS a sad Occasion of every good man's wonder and sorrow, to observe with what frivolous pretences men content themselves, to excuse their repeated neglects of the Blessed Sacrament; to see how the same persons that magnifie the Mystery, pretend Conscience to dispute themselves into the contempt of it, whilst at the same time they confess it a Duty and a Blessing. Some that value themselves upon the strictness of their Lives, pretend unworthiness from one Sacrament, nay, from one Year to another; and yet make this which is so sad a testimony, of their want of a due sense of Religion, a mark of their greater strictness; and with this wretched pretence how many resist all the Rhetorick
and.

The Preface.

and Reason of the Pulpit ; defeat all the methods of entreaty and persuasion, and are deaf to all arguments to call them to the Table of the Lord ! And at the same time that they blame others for denying the Cup to the People, they deny both Cup and Bread to themselves, and in their Barbarity to their own Souls, exceed the Cruelty they condemn. Never was there a sadder Instance of a mis-led and deluded people ! To awake men from this sad and deplorable State to a better sense of their Duty, and yet obviate the common Excuses of Ignorance of the Mystery, or Unpreparedness, I shall enquire into the Nature and Necessity of the Blessed Sacrament, and lay down some Rules for a devout and pious Preparation for it.

*A Discourse of the Nature,
and Necessities of frequent
Receiving the Holy Sa-
crament, &c.*

PART III.

CHAP. I.

*What the Sacrament of the Lord's
Supper is : The Time and Ends
of its Institution.*

THE Sacrament of the Lord's
Supper is a Holy Mystery or-
dained by Christ as a Seal of the Co-
venant of Grace, and a Means both
to represent and set forth his Death
and

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and sufferings, and confer a right to
the benefits thereof upon every wor-
thy Communicant.

*Sacrament
a Mystery.*

That this Sacrament is
a holy Rite or Mystery,
needs no farther proof
than the Confession of the whole
Christian World, and the many Dis-
putes about it, that have so long di-
stracted the peace of Christendom;
Ordain'd by and all that name the
Christ. Name of Christ, derive
this Sacrament from his

Will and Pleasure, and unanimously
own, that 'tis from his Command
and Practice, that the Observation
of it becomes a Duty, and a Law,
to all his Followers: His Command
is Recorded by St. *Luk. 22. 19.* his
Practice by him, and two other of
the Evangelists, *Mat. 26. Mark 12. 22.*

*Time of In-
stitution.*

And the same Texts have
(past all Controversie)
made clear the time of
its institution; which was immedi-
ately

ately after the last Passover he eat
with his Disciples, when the time
drew nigh that the Son of man was
to be delivered into the Hands of sin-
ful Men, to be Crucified and Slain.

As for the ends and Rea-
son of Instituting this
Holy Mystery, our Savi-

*Ends of its
Institution.*

our himself will be our Guide; and his
Command, *Do this in remembrance of
me*, is proof enough, that he intend-
ed it to perpetuate the Memory of
his Death and Sufferings, according
to St. Paul, 1 Cor. 11. 26. till his
glorious Advent, or Second coming
to Judge the world. And that

this Sacrament was in-
tended by our Saviour
as a Seal of the Covenant
of Grace, is likewise clear

*Seal of the
Covenant
of Grace.*

from his own Words, which our
Translations in *Mar. 14.* and *24.* ren-
der *New Testament*; and in *Mat. 26.*
and *28.* the *New Testament in his Blood*,
which might as properly be rendered
New,

new Covenant, or the new Covenant in his Blood, being not only so translated in those places by the learned *Hammond*, but the same word is so rendered by the same Translators in *Heb. 8. 8.* and so these words of our Saviour, that is the New Testament, or the New Covenant in my Blood will bear this Paraphrase, *i. e.* this is that Covenant of Grace and Mercy which God hath made with Mankind, and which shall shortly be confirmed and sealed unto them by the shedding of my Blood.

Lastly, That this Sacred Mystery does confer upon every worthy Communicant, a right to the Benefits of our Saviour's Death and Sufferings, is as little to be questioned, as that Covenants among Men duly ratified and exchanged, do confer on the Covenanters a right to the things covenanted for. Being unwilling to tire the Patience, or exceed the Capacity or the Time of common People, I shall

shall add no more to this short and plain Account of this Sacrament, but hasten to undeceive the careless and unthinking Christian, by shewing him the necessity of this Holy Duty, in order to his Salvation.

L C H A P.

CHAP. II.

Necessity of the Lord's Supper to Salvation.

CONTENTS.

1. *The meaning of Necessity: whence this necessity arises: How necessary to our Union with Christ.*
2. *To the conveying the vital Influence and saving Graces of the holy Spirit.*
3. *To entitle us to the benefits of Christ's sufferings, his Death and Resurrection.*
4. *To apply to every particular Christian what is in general promised to us in the Covenant of Grace.*
5. *What a Dishonour and Affront to our Saviour to neglect it.*
6. *The Danger that doth attend.*
7. *Conclusion, recommending it to our Practise.*

Meaning of Necessity to Salvation.

WHen I speak of the Necessity of the Sacrament to the salvation

vation of the Christian: I understand not such a necessity as would set bonds and limits to the Mercy of God, or utterly exclude from Heaven all such whom God has denied a possibility of partaking of that sacrament; nor such a Necessity as arises from the Nature of the Work or Duty it self, without respect to the reason and end of its Institution, or the Will of the Institutor: But the Necessity I speak of, is such as arises from the Will and Pleasure of Almighty God in making it the ordinary means of Salvation.

Salvation is the Gift of God, and 'twas in his power to grant it unto men on what terms he pleased: Now he having thought fit to institute the Sacrament, and command the usage of it, and in his Word to declare it one of the outward means of Salvation; We must expect Salvation in that, and in no other way than that which God has appointed; and on no o-

ther Terms than those on which, God has promised it. Consequently, the external participating of the Lord's Supper is so necessary to the Salvation of the Christian, that without it Salvation is not in an ordinary manner to be expected.

As for those to whom God has denied the ordinary means of Salvation, (his Word and Sacraments,) we may say of them as the Apostle does in another case, *what have we to do with them that are without?* Nor will their Case afford better grounds for us to hope for Salvation, in the same way in which God may possibly bestow it on them, than God's Care of *Moses* in the Mount, or of *Elias* in the Famine, to hope for a miraculous preservation of our Bodies when there is no necessity for it; or that Ravens should feed us, when we are blessed with plenty. Consequently, all such Persons, as live within the Bosom of such a Church

as does require no manifestly sinfull Terms of Communion, (if of Age and Capacity to receive the Sacrament) they cannot neglect it without a manifest and apparent hazard of their Salvation. And this I presume to be no other Doctrine than what God himself has taught us in the Holy Scripture, the proof of which I shall confine to such Arguments as may be drawn from thence. As first, that it is necessary to our Union with Christ.

First, That our Union with Christ is wrought and continued by parti-

Sacrament a means of Union with Christ.

cipation of the Lord's Supper, and that we are thereby made one with Christ, and

Communion Service.

Christ with us; not our Holy Mother onely, but the Holy Ghost has taught us. To this purpose is that of St. Paul, 1 Cor. 10. 17. *we being many are one bread, and one body, for we all are partakers of that one bread:*

The Apostle here speaks of the Sacrament, not only as a Symbol of Charity, and a means of uniting the Members of Christ to one another; but likewise as a means of Union unto *Christ*; For the Body with which we are there said to be united, and to be one, cannot be understood only of the Church, which is sometimes styled the Body of *Christ*; and by union, with which we may be said to be united unto *Christ*; for as in the Natural Body, the union of a particular Member to the Body, is the means by which it is united unto the Head: So it is in the Body spiritual, the union of a particular Member to the Church of *Christ*, which is called his Body, is a means of uniting particular Members to *Christ* himself, who is said to be the Head of the Church. Nor is it to be doubted that the Sacrament, by uniting us to this Body of *Christ*, his Church, does thereby unite us unto *Christ*;

Christ; or that the words of the Apostle now mentioned will bear that sense; but besides this, this Text seems to import a higher and more immediate union effected by a due receiving the blessed Sacrament.

First, Because the Body, with which we are here by the Apostle said to be One, must be that he speaks of in the Verse preceeding these Words, where he saith, *The Bread which we break is it not the Communion of the Body of Christ?* Where the Body spoken of seems to be the same which the Apostle, *I Cor. II. 24.* saith *was broken*, and *St. Luke 22. 19.* saith *was given for us*, which can be understood of no other Body than that which was sacrificed on the Cross. Again, 'tis probable *St. Paul* used this Discourse chiefly to persuade the converted Gentiles, not to eat of the Festival Sacrifices of the Idols they had forsaken, by shewing them the inconsistency of partaking

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of the Table of the Lord, and the
Table of Devils; because, saith he,
they that participate of the Sa-
crifices offered to false Gods, do
thereby partake of the nature of
those Gods to which they sacri-
fice, the thing intimated in their
having fellowship or communion
with Devils, v. 20. and therefore you
cannot partake of Idol-Sacrifices,
and by partaking thereof become
united unto, and partake of the na-
ture of Devils, and partake of the
Table of the Lord, and by so doing,
be united unto him, and participate
of his pure and holy nature: For
these are things so directly opposite,
that to do both is impossible; and
this seems the stress of the Apostle's
Argument. And that the reasoning
of the Apostle was thus understood
by the converted Gentiles, is highly
probable; it being an Opinion com-
monly received among them, that
union with their Gods, and partaking
of

of the very Nature of those *Demons*, to which the Sacrifices were offered was always the effect of eating of those Sacrifices that were offered to them. So that from this Discourse of the Apostle, who asserts partaking of the cup of Blessing, to be communion of the Blood of *Christ*, v. 16. and eating of the Bread, communion of the Body of *Christ*, there seems good grounds to conclude that every worthy Communicant, his Partaking of the Holy Sacrament, is not only a declarative Act of a political union with *Christ*, and all good *Christians*; but likewise an effective means, by which a more immediate spiritual union betwixt *Christ* and his own Soul is accomplished. And this is so high a Favour, so great a Blessing, that no one, that tends the good of his own Soul, would by his own fault be deprived of; and the Benefits and Necessity of this Union, and of the holy Duty by

which 'tis effected will be farther evident from the second thing to be consider'd; and that is,

Secondly, the vital Influences and saving Graces of God's holy Spirit, are both conveyed unto good Christians, and cherished in them, and their spiritual Life preserved by a due participation of the Lord's supper. As every Member of the Body natural necessarily requires an Union with the Body; and being divided from, or deprived of those Spirits that animate the whole Body, does certainly perish, and lose its natural Life: so it is in the Body mystical, if a Member be not united to it, or be deprived of the Graces that influence and animate that body; it must cease to be a living Member of that Body mystical. At Baptism every Christian is made a Member of Christ, as our Church teaches us; and being so made, does not only suppose our Incorporation into the Church,

Church, but likewise a participation of those Graces that are common to that Body ; and without which we could not be Members of it : so that it is this spiritual Life, or our partaking of the Graces of God's Spirit, that makes us living Members of Christ ; and 'tis by virtue of our Union with Christ, and his Body the Church, by which at first we are made, and continued partakers of the Graces of God's Spirit ; consequently, he that refuses the means by which this Union is continued ; that is, the means whereby he is made one Body with Christ, *viz.* the blessed Sacrament, deprives himself of the vital Influences necessary to preserve him a living Member of Christ's Body. And that this is the consequence of neglecting the Sacrament, nothing will be more evident, if the words of *St. John 6. 53. Except ye eat the Flesh of the Son of man, and drink his Blood, ye have no Life in you,* will

will bear the Interpretation of the Ancients ; who from thence so highly asserted the indispensable necessity of the Lord's Supper, that they administred it to Infants, supposing their Salvation desperate if they died without it. And this was probably the reason why our Saviour was pleased to give us his Body and Blood under the Elements of Bread and Wine, the common nourishment of the Natural Body ; that he might thereby shew us the necessity, as well of strengthening and refreshing our Souls by his Body, and Blood, (as our Church speaks,) as of our Bodies by Bread and Wine ; and teach us that the spiritual Life of our Souls, cannot be preserved without a frequent eating of our spiritual Food, no more than our Bodies can subsist without the Food that is natural. And how unreasonable is it to imagine, that those that are by nature and custom prone to do evil ; that have created
to

to themselves a necessity of sinning; should yet do well without constant supplies from the Fountain of Grace and Goodness, that works in us both to will and to do: or to expect this supply, and yet neglect the means by which God has promised and determined to give it us; the sacred Mystery, the holy Jesus purposely contrived to maintain the principle of Life and Regeneration, that first he gives, when at Baptism he sets his Seal upon us and marks us his! And let it be considered that without this we cannot be Children of God; and according to the Apostle, *Rom. 8. 9. & 14. If any Man have not the Spirit of Christ he is none of his*; that we partake of this Spirit by being one with Christ, and are made one with Christ, and Christ with us, by being made one Bread, as the Apostle speaks. And from hence their will appear the same necessity of external partaking of the Lord's Supper, as of partaking of that Spirit of Christ, with-

without which we are none of his. I might farther urge the same argument from what our Saviour saith of abiding in the Vine, *John* 15. 4. in order to our bearing Fruit; or that of *John* 6. 53. which the Church of God for some Ages understood of the Sacrament; but because these of late have been considered at large by a better hand, I shall therefore proceed, to shew the indispenfable necessity of the blessed Sacrament, by shewing, Thirdly, how a due partaking thereof, does intitle to the benefits of *Christ's* Death, his Passion, and Resurrection.

Sacrament intitles to Christ's Death, Passion, and Resurrection. Thirdly, The great arguments urged by *St. Paul*, as proof of the Resurrection of our Bodies, to Glory and Immortality, are the Union betwixt *Christ* and his Members, and their being quickned by the same Spirit. *Christ* (saith the Apostle) was the first fruits of

of them that slept, 1 Cor. 15. 20. and hence, v. 23. concludes the Resurrection of those that are his; and in Rom. 8. II. *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal Bodies by his Spirit that dwelleth in you.* And as the Spirit is only promised in the Covenant of Grace, so the promise of giving it, is to such only as are careful to enter into, and perform the condition of that covenant. Therefore that which gives a reasonable and well-grounded Assurance of God's performing to each Christian in particular the conditions of this covenant, is his own care to make himself a party in that Covenant, by sealing of it; and thereby tying himself to perform the conditions of the same; consequently the sealing of this Covenant, being the way that God has appointed to make each Christian a party to it, must

must be as necessary to entitle him to the Benefits of *Christ's* Death and Passion, the things on God's part covenanted for, as the sealing and delivering a Bond or Covenant among Men, is to give a legal Right to the things in that Bond or Covenant conditioned for. And this will be farther evident from the next thing to be considered, That the partaking of this Sacrament, is the way that God has appointed to apply and confirm to particular Christians, what he has in general promised in the Covenant of Grace.

Sacrament,
a Seal of
the Gospel
Covenant. *Fourthly,* The Gospel-Covenant is that Contract betwixt God and Man, in which God promises to admit Sinners to pardon and Salvation, on the conditions of Faith, Repentance, and sincere Obedience, sealed to Mankind by the death of his Son, *who dyed for those which were dead in Adam, and tasted Death for every*

every man ; and not thinking this enough out of his tenderness and compassion to poor Sinners, he contrived a way to admit them into this Covenant, and to give to every penitent Sinner in particular, repeated assurances of enjoying the Benefits thereof ; and therefore not only appointed the Sacrament of Baptism to admit us into this Covenant during our Minority, but the Sacrament of the Lord's Supper, by which this Covenant might be personally sealed by every Sinner ; and God seals to every Sinner those Blessings in general promised. Now these being the ends for which these holy Rites were instituted ; he that at Baptism is admitted into this Covenant by virtue of a Promise (made by others in his Name) to observe the Conditions of it ; if he refuse when he comes of Age to ratifie this Covenant, and by sealing it to make himself a Party to it, and take upon him the Obligation

ligation to perform the Conditions it requires; he has no more reason to expect the Benefits of this Covenant, than Minors to expect the advantage of a Contract made for them, by their Guardians, which themselves, come to Age, refuse to confirm. Therefore such Persons as wilfully refuse to come to the Lord's Table, and thereby personally to own themselves obliged to perform the Conditions required on man's part in the Covenant of Grace, ought to be looked upon as such as do renounce that Covenant, and all the benefits of their *Christianity*, and have no more reason to expect advantage from the Gospel Covenant, than from any other contract in which they are not concerned. But because this is a danger little regarded, because little understood, and this Argument cannot be urged too far, or made too plain; pardon me therefore, if I take leave to explain it by asking.

asking a Question or two that may make the thing more plain. Suppose a lawful Government should contrive a solemn League and Covenant, and enjoyn every one to take that Covenant that did expect the benefits and protection of that Government, and command that Parents should undertake for there Children during their Minority, but when grown to years of discretion, that then every Person should come into a Court of Judicature, or a Congregation, and with lifted up hands personally engage to observe the conditions of that Covenant; Now suppose some Persons born whilst this was a Law of the Kingdom, and in Obedience to that Law, their Parents undertook for them during their Minority; yet, when grown up to be Men, these Persons would by no means be prevailed upon to come personally and promise to observe it; but though the Magistrate com-
manded,

ded, and the Minister invited, yet still refused: let me ask now whether the Promise made by their Parents in their behalf, be enough to intitle them to the benefits of the Covenant; or rather, whether this refusal in their own persons, to take this Covenant, be not a just reason for all men to conclude, they expect no manner of Advantage from it, but that they totally renounce it, and all the benefits thereof? Let me beg of those poor mis-led People, that neglect the Sacrament of the Lord's Supper, to apply this to themselves. God has made a Covenant with Mankind, and has required that we not only promise Obedience to it by our Sponsors, during our minority, but that every one (when of Age) shall in his own Person seal this Covenant, and personally promise in and by that Ordinance (which he has instituted for that very end) to observe the Conditions of it. What reason

reason then can any man have to hope for the benefits of this Covenant, that does refuse to seal it? Nay, on the contrary, is there not the highest reason to conclude, such refusal to be an actual renouncing of the Gospel Covenant; and consequently such an act as renders the Refusers utterly incapable of the blessing of *Christianity*, and all the merit and mercies of a Saviour, and puts them in as bad, if not a worse state than some honest *Pagans* are in; it being better not to know, than to know and yet to despise the Mercies of our Saviour. Again, there was a Covenant betwixt God, and the People of *Israel*, this Covenant was confirmed to them by a Sacrifice, *Exod. 24. ver. 8*. But when any Profelyte was admitted into that Church, before he could have any right to the benefits of that Covenant, there was required a Sacrifice from him, which was called
an

an Applicatory sacrifice; by virtue of which, the Covenant in general made with that People, was sealed to particular Profelytes: This Covenant was a Type of that which God hath made with mankind, and the sacrifice by which it was confirmed, of that sacrifice, by which God has confirmed the Gospel-covenant; that

*Communion
Service.*

full, perfect and sufficient sacrifice, Oblation and satisfaction for the Sins of the whole World, made by our saviour on the Cross. Now because 'tis not possible that this sacrifice should be repeated; for *Christ* can die no more, nor is it necessary that it should be repeated, because as the Apostle speaks, *Heb. 10. 12, 14, 18. This Man after he had offered one Sacrifice for sins, for ever sat down on the right hand of God; and by one offering, hath perfected for ever them that are sanctified; and where there is remission, there is no more offering for sin.* Therefore what remains,

remains, is, that there should be a second kind of sacrifice among Christians, to answer to the Applicatory sacrifice among the Jews; and this can be no other than that Eucharistical federal sacrifice, by which the merit and efficacy of the sacrifice of *Christ*, is applyed to every Christian; and the Covenant made with all, is ratified with every single Believer.

Fifthly, Besides all his, how great a Dishonour is it to our Saviour, and his Gospel, to imagine, that he who came on purpose to redeem us from the Jewish Yoak, and give us such a Religion as might be a reasonable service, should ever appoint this as a standing and perpetual Duty, if he did not think it necessary to salvation? And that the Apostles, the Primitive Christians, and all Christendom (excepting a few mis-guided men in this last Century) did, and still do, apprehend it a necessary, though

Dishonour to neglect it.

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tho' an ordinary means of Salvation,
is as manifest as their usage of it; or
as that there is the face of a Christian
Church in the World.

Sixthly, And if any stress may be
put on a Parable, from the Sentence
pronounced on those that made ex-
cuses for not coming to the Wed-
ding Feast, 'tis manifest our Saviour
intended that this Sacrament should
be thought thus necessary: And that
he will pronounce them unworthy
to taste of his Supper, that will not
come when they are bidden. And
certainly, the only reason of that
dreadful Sentence against him that
came in to the Feast without a Wed-
ding Garment, was the very same
Offence that they are charged with;
al, that did neglect it; that is, he
was unworthy to taste of his Supper:
And if the guilt be the same in the
negligent and the unworthy, the Sen-
tence will certainly be the same too,
*Bind them, and cast them into utter
darkness.*

Darkness. A great deal more might be said on this Subject; but this is enough to all, but men wilfully blind, and resolved upon their ruine.

Seventhly, It remains therefore that I beseech every *Christian* by the regard to his own Soul, that whilst he is careful not to intrude on the Lord's Supper, not come without a Wedding Garment, he be as careful, lest he injure his own Soul by his neglect thereof; and by his refusal, provoke his Lord to that heavy Sentence, *he is unworthy to taste of my Supper.* Let not little excuses serve thy turn, but have a care, lest by groundless scruples thou destroy that for which *Christ* dyed. Will a neat and well dressed Apology, for neglect of thy Cloths, keep thee warm without them? Or when thou art hungry, canst thou charm thy Appetite by magnifying the danger of a

Conclusion, recommending duty to practice.

M

Surfeit?

Surfeit, and contentedly starve thy self for fear thou shouldest dye with eating? And wilt thou be thus savage and barbarous to thy own Soul, in a thing that so nearly concerns thy welfare; and refuse the passionate Invitation of thy Lord, to the highest and most mysterious Union, even that by which thou art made one with *Christ*? Wilt thou refuse that Sacred Banquet God has provided at the price of the Death and Sufferings of his eternal Son, and designed on purpose to seal thy Pardon and Peace? Remember then, as oft as thou art tempted to a neglect of this Duty, at once thou slightest the highest Instance of a Saviour's Love, and one of the greatest Blessings that God vouchsafed unto Mankind: Thou robbest thy self of a Mercy, and disobeyest a Command thy Saviour purchased and sealed with his Blood: therefore let every Christian, as he tends his eternal welfare, as he regards

gards the command and dearest Pledge of a Saviour's Love, or the necessities of his own Soul, resolve never to turn his Back on the Table of the Lord; but as often as thy Lord invites thee to this Table, and thou art beseeched in Christ's stead by those that attend upon his Service, make no excuses, but come and be reconciled unto God. And now that he who has appointed this remembrance of his Charity and Compassion, and commanded us to come in, that his Table may be filled, may accept thee, I shall enlarge to shew what Preparation is requisite to make a devout and worthy Communicant.

CHAP. III.

Of Preparation for worthy Receiving the Lord's Supper.

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1. *Of Preparation in general.* 2. *A Meditation on the Sacrament.* 3. *Ejaculations before Examination.* 4. *A Rule for Examination.* 5. *Ejaculations after Examination.* 6. *Prayer for Pardon and Grace.* 7. *Prayers and a Litany before receiving.* 8. *Ejaculations before and at receiving.* 9. *After receiving.* 10. *A Litany and Prayers after receiving.* 11. *Soliloquies.* 12. *A Prayer for a Family, or more Persons than one.* 13. *Prayers for a single Person.*

1. **A** Holy Life is the best Preparative, and he that lives as a Christian ought to do, is always prepared;

red; and therefore as we ought not to rush upon the Communion Table, so it must be the care of such Persons as live strictly, not to refrain the Sacrament, because some unavoidable Business does sometimes deny them a solemn opportunity to prepare themselves. Let them be careful not to court such Business as may be an hindrance, but they must be likewise so, not to serve God with excuses. Let them remember that the Apostles communicated daily, the Primitive Christians weekly, yet did not abandon the World, nor renounce their lawful worldly Concerns, and that they were Men of like Passions with our selves. I say not this to discourage a solemn Preparation, for I think we cannot be too careful and serious in a matter of so great moment and importance; but that by prescribing Rules for Preparation, I may not lay a Snare for pious and well disposed Persons; nor be a

means to keep them back when they have not so much time for Preparation as they do wish for; but let them resolve their Scruples in our Saviours Words, *One ought to be done, but the other must not be left undone*; they must do their best to prepare themselves, and get as convenient time as they can for it, but by no means omit the Duty of receiving: Having resolved upon that, do all you can to get some time to retire from the World, and then you may make use of the following, or any other Directions.

2. *A Meditation on the Sacrament.*

Luke 22. 29.

Do this in remembrance of me.

This was the last Pledge of my Saviour's Love, the last Attempt of a dying Charity, to transmit the Memory, and the Benefits of his Death;
to

to seal the Pardon he promises in his Gospel, and dyed to purchase, to ratify the Peace he has made with our once angry Father : an uncommon Banquet, such as may provoke, if not the Envy, yet the Wonder of Angels : a Refection provided at the expence of Miracles, and in the whole progress speaks nothing else but Mystery : No Water turned to Wine, but which is more amazing, Wine consecrated into Blood ; even that Blood which is Drink indeed : No multiplied Loaves to Feed Thousands, but a Body that is Meat indeed ; an Antepast to the Seraphick Feast of Charity, and the Delicacies of his glorious Kingdom : And must I be tied by Law, forced by Threats and Sanctions ? Must I be compelled to come in, that this Table may be filled ? Why do I draw back ? Why do I tremble to put my Hand in the Dish ? Why does mine, like *Belshazzar's* hand, shake whilst the Cup is

M 4. there ?

there? Were all this the product of Humility, were it a sense of those Indignities with which I have so often abused the Goodness and Mercies of Heaven, I might still hope better from the Impartial Taster of the Feast, than the harsh, but just Sentence of, *Bind him Hand and Foot for utter Darkness*: But is it not some secret League with his avowed Foes, that pulls back my Hand from the Table of the holy Jesus? Is it not some darling Sin, some flattering Lust that keeps me back from the Altar of my God? Have not I pursued Vanity, and lifted my Hands to strange Gods? and is it not this that strikes Convulsions there? Alas! this Trembling is the issue of my Guilts and this is the true cause why I stand in need of compulsion to bring me in: Here lies the Christians malady, 'tis the disorders of his Soul which create a disgust to the Viands of Heaven, and make him tremble
at

at the approach of the Physician. But can delay be Salutory? Will a Wound be cured by giving it time to gangrene? Will my Sins be lessened by new omissions of Duty? Or can I be fitter for the approach of my Judge, by adding to the Guilt of my past Iniquities? Can I be fitter to give an account of my Stewardship, when I must Invert the order of the unjust Steward's Account, and set down a Hundred instead of fifty? Thus Difficulties assault me on every side, and, like *David*, I am in a strait. If I delay, my Lord may come in an hour that I look not for him, and appoint my Portion with the Unbelievers. If I refuse to eat the Flesh, and drink the Blood of the Son of *Joh. 6. 53.* God he has declared I have no Life in me: And if I do it unworthily foretold my doom, that in the very act I condemn my self, set my

1 Cor. 11. 29.

M 5

hand

hand to attest how deservedly I suffer whilst I own the justice of that Law I neglect to obey.

Thus surrounded, that of *David* shall be my choice ; I will cast myself into the hands of God, choose rather to perish by an involuntary failure in my Preparation, than add to my Sins by a voluntary Omission of my Duty. The first may have some Plea to excuse it, but the latter is a certain Guilt. God may pity and forgive him that proves an unprofitable Servant, when he has done all that he can ; but without violence to his own Veracity, cannot withhold stripes from them that know, but do not their Master's Will ; and shall we exclude the Precept that was wrought in a Saviour's Blood, and has all the benefits of his Passion to challenge our Remembrance and Obedience ? Shall we shut out from the Laws of the Gospel that which ratifies all the rest,
and

and signs our right to the Mercies which it promises?

Obedience therefore shall be my Sacrifice; and resolved I am, to go to the Altar of my God: Holy Thoughts shall be my Wedding Garment, Sacred Purpose my Guard, a holy Faith and vigorous Hope introduce me to the Festival of my Lord. 'Tis not a few four minutes, not the forced Devotion of a day, but a vertuous Life shall be my Preparation, and this will perpetuate the Sacramental Feast, and make my Life but one continued Remembrance of the blessed Jesus.

[When this is ended, and Devotions raised, it will be necessary that you begin your Examination, and in order to that you may use such short Ejaculations as these.]

3. O Blessed God, who hast commanded that I should examine my
self.

self, before I eat of the Bread of Life, and drink of the Cup of Blessing! O do thou bring my own ways to remembrance! O thou that art a Searcher of the Heart, and Tryer of the Reins, awake my Conscience to search out all my Iniquities! O teach me so to judge my self, that I may not be judged; and so to condemn my self, that I may not be condemned!

[After these, or such like, begin your examination, endeavouring to recollect our greater Sins, especially those you have been guilty of since the last Sacrament.]

[If you have not a better form of Examination, you may make use of that which follows.]

. A Rule for Examination according to the Commandments.

I Commandment.

O my Soul, has God been the Object

ject of thy Love? Hast thou adored and praised him? Has his Goodness possessed thy Soul, and his Excellency all thy Affections? Is thy Faith fixed upon him; & is thy affiance, strength and confidence in his might and power? Dost thou believe his Attributes, rely on his Promise, and dread his Threatnings? and hast thou employed all thy faculties, and all his blessings, to celebrate and praise his Name? O, no! the Vanities of the World have too often engrossed my Love; Vanity and Folly have possessed my Soul, and how should I abide it, shouldst thou enter into Judgment with me, O my God!

But spare me, good Lord, and be merciful to my Sins, for they are great.

2 Commandment.

Have my Thoughts been suitable to the Greatness and Majesty of

of my God? Have I admired his excellent Perfections? Have I judged nothing in Heaven to be compared unto the Lord, nor on Earth to be desired in comparison of him? And if I have not lifted up my Hands, nor bowed my knee to strange Gods, yet have I come short of that Veneration that is due to so great a God as our God. But, Lord, thou knowest that I am but Dust, and rememberest whereof I am made, O be merciful to the Work of thy own Hands.

3 *Commandment.*

Has the praise of God been constantly in my Lips? Have all my Words been such as minister Grace to the Hearer? Has Profaness never entred into my Lips? And have my Words never dishonored that God that made me? Have I never took his Name in vain? Have his Works been praised, his Word been honoured,

honoured, and his Name been hal-
lowed by me? Has not his Word
been trampled on, his Name pollu-
ted within my Lips by Oaths, or Cur-
ses, or Imprecations? O my God!
have mercy on a Sinner; and make
the words of my Mouth, and the
meditations of my Heart, always ac-
ceptable in thy Sight, O Lord my
Strength and my Redeemer.

4. Commandment.

Have I been constant at the House
of God? Has his sanctuary been my
delight? Has his Word been reve-
renced, and his Day kept holy by
me? And has it been my delight to
approach the Courts of the living
God? Has not Mammon invaded
my Maker's Right, and robbed him
of his own Day? Or if it has not
taken my Body, has it not withdrawn
my Affections from him? Has it not
made my Thoughts wander, my Be-
haviour

haviour irreverent, or my Devotion cold? Have I not been slow to come to the House of God? Have I not thought the Minutes tedious there, and with Impatience wished an end to the Christian Sabbath, that I might return to the Toil and Drudgery of the World? Was I not gazing when I should have been praying? Have I not cast away what I ought to have remembered, and censured what I ought to have practised? Have I been as constant and devout at the Table of my Lord, as I ought to have been? Have I not refused to come when I was bidden, and stayed away when warned by his Servants that all things were ready? Nay, have I not affronted my God at his own House? Have not the Congregation been Witnesses to my Sin; and seen me turn my back on that Table my Lord commands to be filled?

O blessed Jesus, that camest on purpose to save Sinners, have mercy on
on

on me, O thou Son of *David*! And heal my Soul that has sinned against thee.

5 Commandment.

Have I observed inviolably the Laws of Nature, and with Tenderness, Love, and Duty repayed my Parents Care? Have I been tractable and dutiful, and by a chearful and ready Obedience sweetned and endeared their Cares? Have I been subject to the Higher Powers, not for Wrath only, but also for Conscience sake? Have I esteemed them highly for their Works sake, who watch for my Soul? And with Affection repayed their Vigilance, to whose oversight God has committed my temporal or eternal Welfare? Have I payed the Tributes of Meekness and Humility to all that wise Providence has made higher than my self? Have I not despised the Powers ordained of

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of God, or slighted my anxious Parents Care? Have not there Love and Tenderneſs been loſt upon me; or has not my unhappy Temper defeated their Hopes and Care? Have I not been deaf to their Counſels, from whoſe Lips God bids me hear; or deſpiſed their Perſons that bring Tidings of Peace?

O Lord, thou knoweſt my Faults and my Sins are not hid from thee! in mercy forgive and pardon my Tranſgreſſions of this, and all thy Laws.

6. Commandment.

Have I been tender of my Brother's welfare, and ready to all the offices of Chriſtian Charity? Have I not imbrued my Hands in Bloud? Has my Neighbour never felt my Rage, nor ſmarted by my Fury? or if he has not ſuffered by the violence of my Hands, have I not aſſinated

assinated him by envious and malicious Thoughts? or has not hatred, or the bitterness of my Tongue, made me a Murderer? O Lord, with thee there is Mercy; speak the Word and heal thy Servant, and let the Sins against this Law, never be laid to my Charge.

7 *Commandment.*

Have clean and pious Thoughts possessed my Soul? Has my Mind been chaste and innocent, and my Body undefiled as the Temple of the Holy Ghost? Have I mortified the Flesh, and kept my Body under? Have I set a Guard upon my Appetite, or have I not rather followed the conduct and guidance of it? Have I not studied the Arts of Luxury, and industriously indulged the Flesh? Have I not defiled my Body, and made the Members of *Christ* the Members of an Harlot? or if not my Body,

Body, yet have not my Eyes been full of Adultery, my Mind defiled, and my Words unclean? Lord, I know not how often I have offended, O cleanse me from my known and secret Faults!

8 Commandment.

Have I done to others as I would they should do unto me? Has Justice been a rule to all my Actions? Have my Bargains, Contracts, and Promises been regulated by the Laws of Equity and Conscience? Have I took no advantage of another's Weakness; been faithful to my Trust, and constant to my Promise? Has Rapine, Injustice, Violence, or Oppression never stained my Actions; have Deceit and Fraud, Circumvention, and Over-reaching, never defiled my Hands, nor stirred my Conscience? Lord, my sins are open in thy sight, thou art greater than my Heart, and know-

knowest all things: O be merciful to a sinner, and forgive my sins, for they are great.

9 *Commandment.*

Have I been candid and ingenuous, and charitable in my Censures of all my Neighbours Actions, and vindicated his injured Innocence? Have I never Blasted his good Name, nor stained his Reputation; have I not raised, nor spread a Calumny? Have not my Words been too sharp, nor my Tongue too bitter, or has the Judgment-seat ne're been witness to my falshood? Lord, do thou forgive me what is past, and set a watch upon my Mouth, that I may never speak unadvisedly with my Lips, and my Tongue may never more offend!

10 Commandment.

Have my Desires been regular and bounded? Has the Bounty of Providence given Law to my wishes? And have I with content and thankfulness enjoyed the Portion God has bestowed upon me? Have I not envied nor desired my Neighbour's Wealth nor Grandeur; wished his Poverty or Fall, or lusted after his Bed?

O Lord, my Heart's deceitful! and thou only knowest it; purge out the Corruption that lodges there, forgive the Malice or Vanity of my Thoughts, be merciful to my Iniquities, and write thy Laws upon my Heart, and on my Mind, good Lord, I beseech thee.

A Fur-

*A Further examination with relation to
Faith, Hope, Charity, Gratitude,
and Repentance.*

Examination of Faith.

IS not that I call my Faith, only a strong perswasion? Is it not barren, naked, and unfruitful? Is it founded on the Mercy of God, and the Merits of his Eternal Son? Is it active and vigorous, and does it work by Charity? Does it bring forth Fruits meet for Repentance, and oblige me in the ways of Vertue and Piety, to flee from the Wrath to come?

O Lord strengthen and increase my Faith, make it true and saving, and say unto me, great is thy Faith, and be it unto me according to thy Word.

of

Of Hope.

DO I not hope without Warrant from my God? And is not that Presumption which I call my Hope? Do I not expect what God has not promised, or expect what he has promised on other Terms than those on which he has promised it? Is it built on the plain Promises of his revealed Will; and does it purifie me from all filthiness of Flesh and Spirit?

O blessed Father, keep me from presumptuous sins; let Despair never ruine nor deject my Soul, but let my Hope be in thee, and thy Mercy, and never leave me nor forsake me, O my God!

Of Charity.

CAN I forgive the World, and in the Grave of Eternal Oblivion bury

bury all the Injuries I have received :
Can I forgive my Enemy as I expect
forgiveness ? Can I return Good for
Evil, love them that hate me, and
pray for those that despightfully use
me ?

O blessed Jesus, who sheddest thy
Blood to wash thy Foes, and recon-
cile thy Enemies, teach me Love, and
pour into my Heart that most excel-
lent gift of Charity.

Of Thankfulness.

IS my Heart possessed with a true
sense of God's Love to Mankind;
in giving of his Son ? Do I with
Thanks and Joy remember that that
Son died, that I might not Perish,
that he laid down his Life for sinners;
and shed his Blood for the remission
of sins ? How shall I be grateful e-
nough to him who died for those
that were his Enemies, and deserved
Eternally to die ; that made my
N Peace

Peace by his Sufferings, and made me whole by his Stripes? certainly there was never Love like this: O my Soul! what wilt thou then do for all the benefits thy Saviour has done unto thee?

O thou Fountain of Eternal Goodness, imprint a Sense of all thy Mercies; make my heart as thou wouldst have it, thankful and humble, and contrite, and then accept it as a Sacrifice.

Of Repentance.

HAve Sorrow and Anguish possessed my Soul? And has it grieved me that I have offended so good a God? And can I with bitterness of Soul look on the black and horrid guilts that have stained my Maker's Image, and dishonoured my great Creator? And can I with reluctancy and remorse reflect on my once darling and beloved Follies; and

and with sincerity resolve against them? Can I take leave of that sin which was wont to be as dear to me as my Right Hand, and to Eternity divorce the Lust, the Passion, the Folly, I have so long and so tenderly indulged? Can I firmly resolve to set a Watch over my Lips, with care and circumspection to guard my Body from Intemperance and Lust, my Soul from sin, and stedfastly purpose to cleave unto the Lord, and in Holiness and Righteousness serve him all my days?

O Lord give me a true Sense of the Guilt and Horror of my sins, create a clean Heart, and renew a right Spirit within me, and so order my steps, that I may love thy Law, and diligently keep thy Commandments, and with a Soul truly prepared, go to thy House and Altar, O God my God.

[When your Examination is ended, you may use such Ejaculations as these that follow ; and then proceed to the Prayer for Pardon of Sin and Grace to resist it.]

5. **O** Lord, what shall I do if thou shouldst be extream to mark what I have done amiss, and enter into Judgment with me ?

O Lord, my sins are like the Hairs of my Head, and as the Sands of the Sea-shore for multitude.

O Lord, no unclean thing can come into thy Presence ; what then will become of me, that am nothing else but uncleanness ?

But, **O** Father of Mercies, thou wilt not the death of a sinner, there is Mercy with thee, and I will fear thee.

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6. *A Prayer to be used at this, or any other time, for Pardon and Grace.*

O Everliving and Almighty God, who art Gracious, full of Compassion, slow to Anger, and of great Mercy, who knowest my down-sitting and up-rising, and understandest all my Thoughts, nor is there any darkness or shadow of Death, where such a sinful worker of Iniquity may hide himself; with Sorrow and Indignation against my Sins, I therefore prostrate my self before thee; beseeching thee to hear me from Heaven thy dwelling Place, and when thou hearest forgive me: Consider that I am but Dust, and remember whereof I am made, that man cannot be clean in thy sight, nor he that is born of a Woman free from Corruption: but with thee nothing is impossible; if thou wilt thou canst make me clean; if thou speak the

word, thy Servant shall be healed ; and out of such a Stone thou canst raise up a Child to *Abraham*. O therefore thou great Physitian of Souls ! be merciful unto me, and heal my Soul, for I have sinned against thee ; have Mercy upon me, O God ! according to thy loving-kindness, and according to the multitude of thy tender Mercies, blot out my Transgressions wash me thoroughly from mine Iniquities, and cleanse me from my Sin. O remember not against me my former Iniquities ; help me for the Glory of thy Name, and purge away all my Sins for thy Name sake ; that laying aside the weight of Sin which does so easily beset, and insnare me, I may run the Race that is set before me, and delight in thy Commandments ; order my steps in thy Word, and let not my Iniquity have Dominion over me ; but let it be the business of my Life to praise and magnifie thy Holy Name : Let my

my Light so shine before Men, that my Example may do good in the World, and encourage others to glorifie thee, O Father, which art in Heaven: To whom with thy Son and ever blessed Spirit, three Persons and one God, be ascribed all Honour and Glory, Adoration and Praise, both now and for evermore. *Amen.*

[After this proceed to pray for yourself, and such as shall communicate with you, using the following Formes, as your Leisure and Devotion will permit, either one or more of them at a time.]

7. A Prayer before receiving the blessed Sacrament.

O Eternal God, who hast given thy Son to be a Propitiation for the Sins of the World, and sent him from thy own Bosom to be
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chastised for our Peace, and save sinners ; through him in whom thou art pleased, look down upon me : deal not with me according to my sins, neither do thou reward me according to my Iniquities ; but since there is Mercy with thee, and with thee, O Lord, there is plentiful redemption ; redeem me from my Iniquities, and cleanse me from all my sins : since thou wast pleased to give thy Son to die for those that were dead in Trespases and Sins, let his Blood make my peace, and through him in whom thou art well-pleased, vouchsafe to be reconciled to me : own me for thy Child, who have sinned against Heaven, and before thee, and am unworthy to be called thy Servant : but thy Mercy, O Lord, reacheth to the Heavens, and thou art always ready to pity those that fear thee ; do thou spare though I deserve punishment ; plant thy fear in my Heart, and then be merciful
unto

unto me, as thou usest to be unto those that fear thy Name: Cast my sins behind thy Back, heal my backslidings, and love me freely.

Let not my natural Corruption, nor my actual Sins, (*Here mention the greatest sins you have been guilty of, or are most inclinable to,*) nor my many and wilful Violations of my Baptismal Vows, render me unworthy to approach thy Table. Let not those filthy Raggs defile the Wedding Garment, nor provoke the Master of the Feast, to condemn me to utter darkness; nor my unworthiness change that holy Feast to eating and drinking my own Damnation. But let the same Goodness that invites, make me worthy to tast of thy Supper; and the same power that sends forth Commands to compel Men to come in, that thy House may be filled, create and make in me a new and contrite Heart; that that Sacred Feast may Seal the Covenant of

N 5

Peace;

Peace; confirm the promises of Mercy, and make my pardon sure, before I go hence and be no more seen. Let the Blood of Christ purge my Conscience from dead Works, to serve thee the living God, and the power and efficacy of his Death, whose Body is Meat indeed, bring into Captivity the Law in my Members; that I may have no more fellowship with the unfruitful works of Darkness, that sin may reign no more in my mortal Body, and I may so examine my self, that I may worthily eat of that Bread, and drink of that Cup, that are prepared for the Table of the Lord. O Lord, hear me from Heaven, thy dwelling place, answer my Petitions, and be merciful unto me according to his Merits, who knew no sin, Jesus Christ the Righteous. *Amen.*

A Prayer before receiving the blessed Sacrament, either for a family or a single Person, in behalf of himself, and such as are to Communicate with him.

O Almighty and everliving God, who at first didst stamp thy Image upon Humane Nature; and when that was lost, to pay the forfeiture of a shameful Lapse; and he that was created Monarch of the lower World, was sunk beneath the Dignity of the Beasts that perish, didst even then pursue us with thy Mercy; and because thy Compassions fail not, didst vouchsafe to offer thy Son to repair the breach, to cancel the Hand-writing that was against us, and with a Covenant of Mercy, supplant the rigors of thy own Justice; and as if all this had not been enough for wretched and undone sinners, thou hast given thy Son to die.

die to Seal this Covenant in his Blood, to be a Pledg betwixt thee and thy People, that with thee there is Mercy, and that thou wilt abundantly pardon, that thou desirest not that we should die, but repent and live for ever.

O most merciful and ever blessed Father! be thou pleased, that all who approach thy Table, may be received into thy Covenant, thy Favour, and thy Mercy: And that we may be meet partakers of those holy Mysteries, be pleased to pardon our manifold Transgressions, to forgive our repeated Violations of our Baptismal Vows; and whatever may render us unworthy to eat of that Bread, and Drink of that Cup, that represent thy Son broken and bleeding before our Eyes: Since thou hast purchased to thy self a Sacrifice, and hast prepared a Banquet for us by the Agonies and Death of thy Son, be pleased to add to thy unspeakable good-

goodness, in making our worthiness the result of thy Mercy towards us, and giving us the Wedding Garment that may prepare us for the Festival of the Lamb; be pleased to animate our Faith, add strength and vigour to our Hope, fervency to our Zeal, our Gratitude, our Repentance, and our Charity; and with sincerity compleat and crown them all: that at thy Table thy Son's Blood may Seal our Pardon, and our Peace, that we may effectually partake of the benefits of his Passion, and they fit us for the Eternal Supper and Festival of the Lamb, and prepare us for that more dreadful Appearance of thy Son Jesus Christ, our only Lord and Saviour. *Amen.*

A shorter for the same purpose.

O Almighty and most merciful Father, who hast instituted the Christian Passover, to continue the remembrance of thy Son's Death till his Second coming, and hast given out thy Commands, to compel thy Servants to come in to that Marriage Feast, that thy Table may be filled lest we eat and drink unworthily, and incur the danger of our own Condemnation: Good Lord, grant that the effects of thy Son's Death, may prepare us for the memory of his Passion, and his Righteousness be our Wedding Garment; that thy Spirit may animate our Faith, and Hope, increase our Patience, our Gratitude and our Charity, and the Virtues of a good Life manifest our abhorrence of those our sins, that betrayed and crucified the Lord of Glory: that thus approaching thy
holy

holy Table, the Sacrifice that was once offered upon the Cross, may make our Peace, thy Son's Blood may wash away our sins, and seal our pardon: To whom with thee and thy blessed Spirit, be ascribed all Honour, Adoration and Glory both now and for evermore. *Amen.*

A short Litany before receiving the blessed Sacrament.

O God the Father, who gavest thy Son to die that I might not perish, have mercy upon me, and fit me for the remembrance of his Death.

O God the Son, who laidst down thy Life for sinners, have mercy upon me, and fit me for thy Table.

O God the Holy Ghost, whose Fruits are Peace and Love, and Holiness, have mercy upon me.

O thou merciful preserver of Man,
that wouldest have the sinner re-
pent and live, have mercy upon me.

From the sad effect of corrupted
Nature, the sins of Ignorance, Ad-
vice, or Surprise, the Impieties of
my past Life, and the Miseries they
deserve, Good Lord deliver me.

From the breaches of my Baptis-
mal Vows, holy Promises and Reso-
lutions : from the deceits of my own
Heart, the power of my Lusts, the
prevalence of Temptation, and the
peril of unworthy Receiving, Good
Lord deliver me.

For his sake who took our Na-
ture, who died and rose again, who
gave his Life a Ransom for us, and
his Body to be our spiritual Food,
have mercy upon me.

Give me a due sense of the infi-
nite Love and sufferings of thy Son,
of the Merits of his Death and Pas-
sion, and the Mercies of his Table,
Good Lord I beseech thee.

O Good God open mine eyes to behold the favor thou intendest to us, in that remembrance of thy Son, and let me ever look upon it as a privilege and a blessing ; and let my own neglect never deprive me of it, Good Lord I beseech thee.

Let me never turn my back on thy Table, nor go away when thou commandest me to come in, that thy Table may be filled, nor presume to come without a Wedding Garment ; but beget in me such a due sense of that holy Mystery, that my desires after it may be suitable to the benefits of it, and the wants of my own Soul ; that my Approaches may be decent, and holy, and constant, and my Service accepted, Good Lord I beseech thee.

Encrease my Faith and enlarge my Charity ; make me humble, and obedient, and teach me with such a mixture of Love and Hope, and Fear, to approach thy Altar, that that holy
Myste-

Mystery may Seal my Pardon and Peace, and confirm to me all the benefits of his Death and Passion, who shed his Blood for the Remission of sins, Good Lord I beseech thee.

O Lamb of God, Son of the Father, that takest away the sins of the World, by whose Stripes we are healed, and in whom God is well pleased, direct, and guide, and accept my approaches to thy Table, Good Lord I beseech thee.

A Prayer before the Sacrament by a single person.

O Almighty and most merciful Father, who gavest thy Son to die for Mankind, that his Life might be a Sacrifice for Sin, and his Body the Bread of Heaven ; and dost command, that all should come to the Supper of the Lamb, yet no one without the Wedding Garment, do thou

thou grant, that no groundless scruple, or frivolous pretence, may ever keep me from that sacred Ordinance; that my unworthiness may not make thy Table become a Snare to me, or cast me thence to utter darkness; but of thy goodness so pardon my Sins, sanctifie my Nature, and prepare my Soul for that heavenly Feast; that I may there be a welcome, and an accepted Guest; that thy Son's Blood may Seal my Pardon, and write my name in the Book of Life; and his Body so purifie and hallow mine, that the remainder of my Life may be devoted to thy Service, and my Soul eternally saved in the day of our Lord Jesus Christ. *Amen, and Amen.*

[If you have time enough betwixt the Consecration and the Minister's coming to deliver the Sacrament to you, you may use the foregoing Litany or Prayers, or the following Ejaculations, as you see fit.]

8. *Eja-*

8. *Ejaculations before Receiving.*

O Thou hope of *Israel* ! O thou Saviour of them that believe, have Mercy on me for thy Name sake.

O Lord, be merciful unto me, for my sin is great.

O Son of God that takest away the sins of the World, have Mercy upon me.

As the Hart panteth after the Water Brooks, so panteth my Soul after thee, O God.

My Soul is a-Thirst for thee, O God my God.

Lord, I am not worthy that thou shouldst enter under my Roof ; O let thy Spirit prepare a place for thee.

Grant me, gracious Lord, so to eat the Flesh of thy dear Son, and to drink his Blood, that my sinful Body may be made clean by his Body.

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dy, and my Soul washed through his
most precious Blood.

*A Prayer to be used after the receiving
of the Bread.*

O Most holy Jesus ! that dost
vouchsafe that thy Body
should enter under my Roof, Good
Lord, speak the word that my Soul
may be healed by it. *Amen.*

Ejaculations.

O what am I, that my Lord should
come unto me.

O what am I, that he should be
mindful of me, and thus regard
me.

O say unto my Soul, I will, be thou
clean.

O say unto me, Thy Sins be for-
given thee.

I am thy Salvation.

[*when*

[When these are ended, if you have time before the Cup is administred, [as you will always have when there are many Communicants,) call to mind the greatest sins you have been guilty of, and particularly beg God's pardon for them, and resolve against them, and desire the Assistance of his Grace, to enable you to avoid them.]

If after this you have time, you may thus enlarge :

Good Lord, that delightest in doing good, do good unto all Men, especially to the household of Faith.

Enlighten those that sit in darkness and the shadow of Death, and guide their Feet into the way of Peace.

O let the Light of the Gospel enlighten the Gentiles; and let it be the Glory, and the Delight of thy
anci-

ancient People *Israel* ; and let all Nations of the Earth fall down and Worship thee !

Lord bless those that curse me, and do good to them that hate me.

Lord bless thy People here before thee ; bless us, O our Father, in turning us from our Iniquities.

[When you see the Minister coming towards you with the Cup, you may say :

O Blessed Jesus, whose Blood was shed for the remission of sins, preserve my Body and Soul to everlasting Life.

O blessed Jesus, that didst therefore suffer that thou mightest sanctifie thy People with thy own Blood, grant me Redemption through thy Blood, even the remission of sins.

After

9. After receiving the Cup.

O Merciful God, let thy Son's Blood, that was once given for, and is now given to me, cleanse me from all unrighteousness, and the Cup I have now received, be the Cup of Salvation.

O Blessed Jesus, I have eat thy Flesh, and drunk thy Blood, be it unto me according to thy Word, and let there be Life in me :

O let thy Flesh be Meat, and thy Blood be Drink indeed.

O thou that hast commanded me to come in, so that thy Table may be filled ; and taught me, that except I eat thy Flesh and drink thy Blood, I have no Life in me.

O let thy Flesh be Meat, and thy Blood be Drink indeed.

Lord, I have stedfastly purposed to keep thy Commandments, O accept the free will Offerings of my Mouth, and teach me thy Judgments.

10. *A*

A short Litany after receiving the blessed Sacrament.

O God the Father, who knowest whereof we are made, and remembreſt that we are but Duſt; pity my weakneſs, forgive my infirmities, and accept our imperfect Services, Good Lord I beſeech thee.

O God the Son, who tookeſt our Natures, that thou mighteſt be touch'd with a ſenſe of our infirmities, and have pity upon us, forgive, and cover the ſins of our holy things, and accept our remembrance of thy Death and Sufferings; Good Lord I beſeech thee.

O God the Holy Ghoſt, by whoſe Aid we are guided and directed, and by whoſe aſſiſtance all that is good and holy, lives and moves, and has its being; with the Spirit of Holineſs aſſiſt and crown all our Services, and render acceptable this our Sacrifice

O

of

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of Thanks and Praise, Good Lord I
beseech thee.

For thy infinite Mercy, O blessed
Father, in giving thy Son for us;
for thy unspeakable Love, O blessed
Jesus, in giving thy self to die for us,
and in this mysterious manner giving
thy self to us, make me ever thank-
ful, Good Lord I beseech thee.

That I may inviolably observe my
Sacramental Vows; that I may pre-
serve a due sense of the mercies of
my Saviour's Death and Passion, and
through his Blood obtain remission
of my sins, Good Lord I beseech
thee.

That I may live as an useful Mem-
ber of Christ's Church; walk worthy
of the Mercies of his House and Ta-
ble, and that sacred Relation to
which he has vouchsafed to admit
me, and his present mercies guide
me to his everlasting Rest, Good
Lord I beseech thee.

That

That I may not relapse to my former sins, nor violate my holy Vows, that the Spirit of Peace and Charity, of Holiness and Obedience, may ever dwell in me, and in his whole Church, that I may be thy Servant, and partake of the Felicities of thy Chosen, Good Lord I beseech thee.

[When these are ended, if you have time, you may use either, or both of the following Prayers, till the Minister returns to the Communion Table, and begin Prayers ; but then be sure to join with him and the Congregation ; and be always careful, that your thoughts may go along with each Prayer that is said, and at the end reverently and cordially say, Amen.]

So soon as you come home, retire so long as to use one or both of the short Prayers that follow, or the preceding Litany.

*A Prayer to be used after receiving of
the blessed Sacrament for a single
Person.*

O Eternal Father, and God of all
Mercy, who hast given thy
Son to die, that I might not perish;
and, at the price of his Blood, vouch-
safed to purchase sinners: Since thou
hast thus dearly Bought me, Lord
make me thine; pardon whatsoever
thou sawest amiss in my approaches
to thy holy Table; accept, confirm,
and strengthen my Promises and Re-
solutions of a better Obedience;
and for the future, let thy Grace pre-
vail over the corrupt Inclinations of
my Nature; the pardon thou hast
sealed, ingage me wilfully to sin no
more against thee; the benefits of
thy Son's Death, enable me to die to
sin, and prepare me eternally to live
with him in the Joys of a glorious
Resurrection. All which I humbly
beg

beg for the sake of him in whom thou art well-pleased, Jesus Christ my only Lord and Saviour. *Amen.*

A short Prayer for a Family, or single Person, in behalf of such as communicated with him.

O Merciful God, that hast admitted poor mortals to thy Table, and vouchsafed us Angels Food, teach us to do thy will as they do in Heaven; let thy holy Spirit keep alive that Sacred Fire which was kindled at thy Altar, that nothing which is unclean may enter where thy Son has took possession; that we may not relapse to our former Errours, nor betray our Lord after receiving of the Sop; but let the power of thy Grace, that is able to subdue all things to it self, subdue our Passions, and inable us to live over our holy Thoughts and
O 3 Vows,

Vows, that our Lives may wear the piety of our Sacramental Promises, and attest our gratitude for the Mercies of thy House, and the infinite Love and Suffering of thy Son, Jesus Christ, our blessed Lord and Saviour. *Amen.*

[After receiving the blessed Sacrament, when you have leisure to retire for some time, you may begin your Devotions with the following Soliloquy.]

II. Soliloquy.

WHat a mixture of Fear and Joy invades my Soul, when I look back on the great Mystery that now is past! what amazement strikes shivering through my Veins, when I dare to remember, that I have feasted with my God, yet still do live! that by a Mystery secret and inscrutable, I have tasted that Blood that

was

was shed from the foundation of the World; that the dear effects of all my Saviour's Agonies, the Sacred purchase of his Passion, are bestowed on a wretched and undeserving miscreant; my Prince has vouchsafed to receive a Rebel to his Favour; my Father a Prodigal to his Arms; and my God a Sinner to his Mercy. Good God! what is Man, that thus thou art mindful of him, and the Son of Man, that thus thou regardest him? What is there in sinful Dust and Ashes, to invite thy Goodness, or fix thy Love? Can there be Charms in Misery, or any thing amiable in wretched Clay? Or can Ingratitude or Demerit plead a right to Love? What then shall I give unto the Lord for all the benefits that he hath done unto me? I have already taken the Cup of Salvation, that did not pay, but help to enhance the Debt.

I will therefore call upon the name of the Lord, and pay my Vows;

since he has vouchsafed a Cure, I will endeavour to sin no more, lest a worse thing come unto me ; my Life shall be one protracted Song of praise : And that those sins I have divorced may return no more, a sedulous Care shall be my Guard, a constant Adoration shall be my Sacrifice, and the holy Offices of a devout Life, the Retribution that my succeeding minutes shall be lequestred to pay ; and I will endeavour, that a Victory over my Passions may laud the Energy of my Saviours Death ; that a Conquest over my Lusts and Propensities to sin, may speak the efficacy and power of his Passion, and speak me a worthy Partaker of that heavenly Feast, celebrated in remembrance of him.

12. *A Family-Prayer after receiving of the blessed Sacrament, or to be used by a single Person, in behalf of himself, and all such as communicated with him.*

O Most merciful and ever gracious God and Father, who delightest thy self in doing Good, and shewing Mercy ; and when we had justly forfeited thy Favour, and might to all Eternity have remained Children of thy Wrath, yet even then wast thou pleased that thy Mercy should surmount our Sins, to promise Pardon to all that return by a holy Penitence, to unite Forgiveness to Repentance, and by the Death of thy Son hast ratified all thy promises ; let his Merits intercede for all who have approached thy Altar ; pronounce us healed by his Stripes and made whole by his Death ; and let the unspeakable Mystery of the Eucharist, be a sign

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betwixt thee and us, that we are thy
People, and thou our God: And
since thou hast in a miraculous man-
ner given us thy Son, for his sake be
pleased to give us pardon, and make
us for ever thine. But what shall we
give unto thee, O Lord, for all the
benefits that thou hast done unto us;
what Sacrifice of Thanks and Praise
shall we give unto thee, O Lord, that
hast reached out unto us the Cup of
Salvation, and the Bread of Life;
that hast given us the Body of thy
Son to eat, and his Blood to drink,
that is Drink indeed? Let that Bread
satisfie all our desires, but to pro-
mote the Interest of thy Kingdom;
and that Drink satisfie all our Thirsts,
but after the Advancement of thy
Glory; let the importunity of our
Natures to gratifie our Lusts, be
changed to hunger and thirst after
Righteousness; and our inclinations
to sin, to a delight in thy Statutes.
Let our holy Vows and Resolutions
be

be preserved inviolable ; all our actions wear the badge of that holy Feast ; and whilst we have a Being, let us thy Servants praise thee. Let our Souls praise thee, O Lord, and all that is within us magnifie thy holy Name ; and that we relapse not to our former Impurities that we have resolv'd & covenanted against ; Let thy holy Spirit be our Guard and Guide ; let the efficacy of thy Son's Death teach us to hate and avoid the sins for which he died ; and by his Stripes be pleased so to heal us, that all the benefits of his Passion may be ours ; that our Sins may be forgiven, and our Souls saved, through the Merits of thy Son ; to whom with thee and the holy Spirit, be ascribed all Honour and Praise, both now and for evermore. *Amen.*

13. *A Prayer after the receiving the blessed Sacrament for a particular Person.*

O Most gracious and ever blessed Lord God, who gavest thy Son to die for me, when I was dead in Trespases ; and shed his Blood for the remission of my sins ; and to add to all thy Mercies, hast admitted me to thy Table, to behold and taste how gracious thou art to sinners ; that thou hast no pleasure in their death, but hadst rather they should repent and live ; Glory be to thee, O Lord ! to thy Name, be ascribed eternal Thanks and Praise.

O good God ! let this instance of thy never-failing Compassion, seal and ratifie all the rest ; and this obligation of thy Son, confirm and make sure my pardon. Let the Blood of that immaculate Lamb, secure me from the destroying Angel, and the Sacrifice for the sins of the World,

World, blot out all my transgressions ; but lest now I am risen from thy holy Table, I should play the wanton, and after eating of that Manna, sin yet more against thee, and thy Wrath fall upon me, whilst that Meat is yet in my mouth ; be thou pleased that the powerful influence of thy Son's Death, may compleat the Sacrifice that has been offered in remembrance of him ; and by the power of that Grace that is able to subdue all things to it self, conquer my rebellious Nature : O thou that art the God of the living ! and art able to raise the dead, raise me from a death in trespasses and sins to praise thee.

And since thou art able out of the mouth even of Babes and Sucklings, to perfect thy Praise ; out of my stony Heart raise up a Child to *Abraham*, and let it be my delight to praise thy Name, in keeping of all thy Statutes, and in running the way
of

of thy Commandments; and that my unworthiness may not provoke thy wrath, nor any demerit of mine make that Blood cry for Vengeance, which should confirm my pardon; pass by all my frailties and imperfections, and forgive the sin of my holy things; increase my thankfulness and my Faith, confirm my Repentance, and in thy mercy accept them all; that the Body and Blood of thy Son which I have received, may be pledges of that pardon which his Death did purchase; and through his Stripes my Soul may be healed; that the benefits of his passion, may be an earnest and assurance of a joyful and glorious Resurrection; and through him that died, I may live for ever: To whom, with the Father and the Holy Ghost, be ascribed all Honour, and Praise, and Adoration, both now and for more. *Amen.*

A Prayer for Holiness.

O Thou that art the God of all flesh,
there is nothing too hard for thee.
O say unto me, I will, be thou clean;
and be it unto thy Servant according
to thy word: Redeem me from all ini-
quity, and sanctifie me throughout; &
with the Blood of Jesus Christ, purge
my Conscience from dead works, to
serve thee the living God. *Amen.*

A Prayer for true Repentance.

O Holy Father, give me a Repen-
tance never to be repented of,
put thy Laws into my Heart, and
write them upon my Soul. O do thou
turn me that I may be turned; draw
me that I may run after thee; give
me a heart of Flesh, and out of a Stone
raise up a Child to *Abraham*. O teach
me to abhor my own Iniquity, and let
it

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it be my Meat and Drink to do thy
Will. *Amen.*

A Prayer for Faith, Hope and Charity.

Lord I believe, do thou help my
unbelief ; give me a Faith strong
and stedfast ; let it work by Love ; let
it bring forth Fruits meet for Repen-
tance. O thou that art the hope of all
the ends of the Earth, be thou my
hope. Let my hope be in thee, and
let it be such as will purifie from all
filthiness both of Flesh and Spirit.

O thou God of Love, take from me
all Rancour and Malice ; give me bro-
therly-kindness and Charity ; give me
a heart tender and compassionate. O
teach me to love my Brother as my
self, my God above all things ; and
let my Charity be such as will never
fail. *Amen.*

A

A concluding Prayer.

O Blessed Father, that hast received a Prodigal to thy Arms, O teach me never more to rebel against thee! O blessed Redeemer, who hast received a Sinner to thy Table, that is unworthy of the Crumbs that fall from thence, O make me for ever thy Servant, and shew me thy Salvation!

O blessed Spirit, that out of a Stone hast raised up a Child to *Abraham*; that didst first give me Life, and then Angels Food to preserve it; O let thy Grace never leave me nor forsake me, till thou bringest me safe to Glory and Immortality! *Amen.*

A Prayer for Ashwednesday, or any other time in Lent.

O Blessed Jesus, who wouldest have us fast to our Father that sees in Secret, and by whose ho-

holy Example, this Season has been Consecrated to a Solemn time of Fasting, and Prayer, and Repentance ; in Mercy look down upon thy People, and hear the Cries of all that Mourn in *Sion*. O Lord, make me so duly sensible of thy infinite Love to Sinners, in putting us in a capacity to Repent and Live, that no call to, nor opportunity of Repentance may be lost upon me. Thou, O God, knowest the Infirmities of my Nature, with what difficulties my Affections and Lusts are overcome; and how prone I am to cherish and indulge rather than subdue them : Do thou give me such a sense of my Frailty and Corruptions, and such assistances of thy Grace as may enable me to mortifie the Deeds of the Flesh, and keep me always Humble, and Penitent, and Watchful against all the Snares of Sin and Folly ; till a Religious Temperance and Sobriety, a pure Mind and holy Conscience shall

fit

fit me for that Blessed State, where the pure in Heart shall see God, and be happy with him for ever and ever. Hear and answer me in Mercy, O blessed Father, for Christ Jesus his sake. *Amen.*

A Prayer for any Day of Publick Fasting.

O Almighty God, by whose good Providence the World is Governed, who settest up one Nation and pullest down another; who givest Peace and Victory, Preservation and Blessing to thy People, and honourest those that honour thee, but sufferest the iniquity of a People to be their Ruin, and Reproach, and Shame, and Confusion to be the Portion of sinful Nations. In thy Mercy, O Lord, look down upon these sinful Kingdoms; deal not with us according to our Sins, neither reward us according to our Iniquities, but spare

spare though we deserve Punishment, and in the midst of thy Wrath think upon Mercy. Forgive our Luxury and Profaneness, our Oppression and Injustice, and Uncharitableness and Divisions, the ill use we have made of all thy Blessings, and the dishonour we have done the Religion thou hast so wonderfully planted and preserved in these Kingdoms; for if thou shouldest be extream to mark all that we have done amiss, we could expect nothing less than to be given up as a Prey, and inherit Confusion and Shame: But O thou merciful preserver of Man, have Mercy on these sinful Nations; forgive us all that is past, and to render us capable of thy future Blessings, give us a due sense of our past Provocations; raise up a spirit of Holiness and Religion, and make us wise to do good, and with well doing, study to ingage thy Protection and Care: make our Counsel Wise and Steady,

dy, give Courage and Obedience to the People, and make all from the highest to the lowest truly sensible, that the Honour and Greatness of this Church, and Kingdom, are best provided for by putting our selves under thy Protection and Care; and by Temperance and Charity, Holiness and Obedience, and a full Trust in thy Mercy, approving our selves thy People; which, that we may all do, and thou maist hear our Prayers, and forgive our sins, and continue our Protector and Deliverer, grant, I beseech thee, for Christ Jesus his sake, our blessed Saviour and Redeemer. *Amen.*

For Good-Friday.

O Almighty and ever blessed Father, who out of thy infinite Love and Compassion to Sinners, hast given thy Son to die for them, and by the Blood of his Cross made our
Peace:

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Peace: In Mercy look down upon
me, and that I may partake in the
Merits of his Death and Passion, and
be healed by his Stripes; give me a
due sense of his Sorrows and Suffer-
ing, and such a hearty Detestation
of my sins, that put the Lord of
Life and Glory to open shame, and
shed the Bloud of the Righteous;
That his Bloud may wash away my
Guilts, and through his Stripes I
may be healed; and for his sake who
died for Sinners, give me such mea-
sures of thy Grace, as may enable me
to make my Peace with thee by Re-
pentance, to do good, and patiently
suffer ill when ever thou shalt think
fit to call me to it. That following
the blessed Example of his Patience
and Charity, his Humility and Meek-
ness, his Death and Sufferings, may
fit me to live Eternally with him,
when he shall come in Glory, and all
for his sake who died for Sinners,
Jesus Christ my blessed Saviour and
Redeemer. *Amen.* The

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F I N I S.

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